

EGYPT EXPLORATION SOCIETY  
THE  
OXYRHYNCHUS PAPYRI  
PART XX

*EDITED WITH TRANSLATIONS AND NOTES*

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## PREFACE

THE reason for the tardy appearance of this Part will be familiar to readers of the preface to Part XXI which has anticipated its predecessor by a few months. The literary texts in this Part, with the single exception of 2264 for which I am responsible, were prepared by Mr. Lobel. All the papyri of Callimachus were made available by him to Professor R. Pfeiffer for his *Callimachus*, so that some of them have already appeared in the first volume of that work and others will follow in the second. The basic work on the documentary texts presented here was done by Dr. E. P. Wegener during her stay in Oxford before the war; my work was limited to rereading and occasionally revising the originals and commentaries and, in collaboration with Dr. Wegener, to settling on the final form they should take. No attempt has been made to disentangle our several comments, but I must emphasize here that the lion's share of the work has been hers. We both wish to thank Sir Harold Bell for reading the proofs of the documentary texts and for giving us the benefit of his advice on a number of difficult points. The indexes to the entire volume have been prepared by Dr. Wegener.

OXFORD  
August, 1951

C. H. ROBERTS  
*General Editor of the  
Graeco-Roman Memoirs*

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## NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

THE method of publication follows that adopted in the previous Part. As there, the dots indicating letters unread and, within square brackets, the estimated number of lost letters are printed, in the case of the new literary texts, edited by Mr. Lobel, slightly below the line. Elsewhere, throughout, the more usual practice is followed, the dots being printed on the line. Furthermore, in the new literary texts, corrections and annotations which appear to be in a different hand from that of the original scribe are printed in thick type. Non-literary texts are printed in modern form, with accents and punctuation, the lectional signs occurring in the papyri being noted in the *apparatus criticus*, where also faults of orthography, &c., are corrected. Iota adscript is printed where written, otherwise iota subscript is used. Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [ ] a deletion, the signs ' an insertion above the line. Dots within brackets represent the estimated number of letters lost or deleted, dots outside brackets mutilated or otherwise illegible letters. Dots under letters indicate that the reading is doubtful. In the new literary texts letters not read or marked as doubtful in the literal transcript may be read or appear without the dot marking doubt in the reconstruction if the context justifies this. Lastly, heavy Arabic numerals refer to Oxyrhynchus papyri printed in this and preceding volumes, ordinary numerals to lines, small Roman numerals to columns.

THE abbreviations are identical with those in Liddell and Scott, *Greek-English Lexicon* (ninth ed.) with the following exceptions and additions:

A.P.F. = *Archiv für Papyrusforschung und verwandte Gebiete*, Leipzig, 1901 sqq.

Bruns, *Fontes* = C. G. Bruns, *Fontes iuris Romani antiqui*.

Chr. i, Chr. ii = L. Mitteis and U. Wilcken, *Grundzüge und Chrestomathie der Papyruskunde* 1. Band, *Historischer Teil*, 2. Band, *Juristischer Teil*; 2. Hälfte, *Chrestomathie*, Leipzig, 1912.

J. Jur. Pap. = *The Journal of Juristic Papyrology*, New York, 1946, Warsaw, 1948 sqq.

L. and S., L.S.J. = Liddell-Scott-Jones, *A Greek-English Lexicon*, ninth edition, Oxford.

Milne, *Catalogue* = *Catalogue of the Literary Papyri in the British Museum*, by H. J. M. Milne.

Münchener Beitr. = *Münchener Beiträge zur Papyrusforschung*.

New Pal. Soc. = New Paleographical Society, London, 1892 sqq.

P. Amst., see P. Gron.

P. Brem., *Die Bremer Papyri* (Abh. Akad. Berlin, phil.-hist. Kl.), by U. Wilcken, Berlin, 1936.

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- P. Gron. = Papyri Groninganae, Griechische Papyri der Universitätsbibliothek zu Groningen nebst 2 Papyri der Universitätsbibliothek zu Amsterdam, by A. G. Roos, Amsterdam, 1933.
- P. Harr. = The Rendel Harris Papyri, by J. Enoch Powell, Cambridge, 1936.
- P. Merton = The Merton Papyri, Volume i by H. I. Bell and C. H. Roberts, London, 1948.
- P. Primi = Papiri della R. Università di Milano i, by A. Vogliano, Milan, 1937.
- P. Princ. = Papyri in the Princeton University Collections, by A. C. Johnson, H. B. van Hoesen, E. H. Kase, and S. P. Goodrich, Baltimore and Princeton, 1931 sqq.
- P. Vindob. Gr. = Papyrus Vindobonensis Graeca.
- P.W., see R.E.
- Preisigke, *WB.* = *Wörterbuch der griechischen Papyrusurkunden*, by F. Preisigke and E. Kiessling, Berlin, 1925 sqq.
- R.E. = *Paulys Real-Encyclopädie*: Neue Bearbeitung.
- Roscher = *Ausführl. Lexikon der griechischen und römischen Mythologie*, by Roscher.
- S.B. = *Sammelbuch griechischer Urkunden aus Aegypten*, by F. Preisigke and F. Bilabel, Strassburg-Berlin-Leipzig-Heidelberg, 1915 sqq.
- Schubart, *Pap. gr.* = Papyri graecae berolinenses, by W. Schubart, Bonn, 1911.
- W., *Gr. Chr.*, see *Chr.* i and ii.
- Zeitschr. Sav. St.* = *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte, romanistische Abteilung*, 1883 sqq.

NEW CLASSICAL FRAGMENTS

2245-55. AESCHYLUS, VARIOUS PLAYS.

In vol. xviii were published fragments from eight plays of Aeschylus, identifiable with certainty or reasonable probability, all transcribed by a single copyist. The greater number and, in my opinion, probably all of the following fragments from a not certainly determinable number of plays and these not identifiable are due to the same hand. It is true that there are differences and, if extreme cases are taken, considerable differences of appearance between some of the manuscripts. But they are differences in size of letter and thickness of stroke, not in form of letter or slope, and I should not judge them to be greater than might naturally occur in a work of transcription on such a scale—more than two dozen separate pieces seem to be distinguishable<sup>1</sup>—extending perhaps over a considerable period of time.

There would be no more than a palaeographical interest in the question but for the fact that it is the basis of the assumption that the fragments which are not independently identifiable, that is, all under these numbers, are from Aeschylean plays. This need not, of course, be true. There might be only one copyist and the plays of more than one author, or more than one copyist and the plays of only one author, to say nothing of other possibilities. But it seems a reasonable working hypothesis, with which nothing conflicts that I know of and the longer fragments by their subjects or their style support.

<sup>1</sup> Allowing one for each variation of hand, but this may be a source of miscalculation, as 2255 fr.9-11, for instance, show.

f. Phil. Class. 1 (1977) 45-50;  
BREC N.S. 27 (1979) 79-103.

NEW CLASSICAL FRAGMENTS

2245. Προμηθεύς

Fr. 1.

Col. i.	Col. ii.	Col. iii.
]	εί δέ μ' εὐμενῆς χορεύει χαρῆς	· θελοῦς [
] φεγγος·	φ[.]εν[.]ν[ ]	· λεμῶν· [
]	χιτωπαρπυροσάκαματοναυγαν·	· χορευμας [
] . τότε	κλύουσεμουδεναιδωντισπαρ' ἔς	· ἱεραδ' α . τιςσελ [
5 ] ηριον·	τιούχονσελας, πολλαδιώξεται·	· μλέγγ· τονν· [
] ε	νυμφαδετοιπεποιθ' εγω	α[.]τιέληρον[
]	ετησει[.]χορους	· [.]ε· ι· τ· . . . . [
] ν	προμη . . . εδω[.]ονωσσεβουσα	[
]	κ . . . .] δυμνογαμφιτονδονταμολ	[
10 ] φλεκτο[ ]	πασει[.]ρλ[.]ωλεγονσαστόδ' ως	[
]	προμηθε[.] . . . .] οισ	[
] . στοδε	φερεςβιός . . . .] επευείδωρ[.]·	· [
] παντελε[ ]	χορευσειν . . . .] νι' ελπιδω	ωπ[
] μ . . ις	· ίουχ[.]ματ[.]ερ· ιχ[.] . . .	· [
15 ] ρος[.]	· . . . .] εδε[.] . . . .] ε[.] μθ' εγω	υ[
] πων[	· . . . .] νχορο· ς	· [
] . φαί[	· . . . .] η[.]εωσδω· ον· . . . εβουσα[ ]	θ[
] [	· . . . .] αιπομεν[.]σπρεπειν	αν[
] ν[.]	· . . . .] τονικτ· πλαγ	κ' ε[
20 ] ν[	· . . . .] . . . .] σινεπιστε[ ]	· . . [
· . . . .	· . . . .] ορ[.]μειν[ ]	· [
· . . . .	· . . . .] μειν[ ]	· [κκη[
· . . . .	· . . . .] ν·	ηδ[
· . . . .	· . . . .] . . . .] θυξυλο[ ]	· [οτι[
25 ] . . . .	· . . . .] . . . .	κα[
· . . . .	· . . . .] . . . .	· [κε[
· . . . .	· . . . .	β· [
· . . . .	· . . . .	[
· . . . .	· . . . .	· [μ[

2245-55. AESCHYLUS, VARIOUS PLAYS

Fr. 1.

Col. ii.

2	-εία δέ μ' εὐμενῆς χορεύει χάρις	(στρ.)
3	φ[α]εν[δ]ν < >	
4	χιτώνα παρ πυρός ακάματον αυγάν.	
5	κλύουσ' ἔμοῦ δέ ναΐδων τις παρ' ἔς-	
6	τιούχον σέλας πολλα διώξεται.	
1	νύμφας δέ τοι πέποιθ' ἐγώ	(ἐφθυμ.)
2	ετήσει[ν] χορούς	
3	Προμηθέως δῶ[ρ]ον ὡς σεβούσας,	
1	καλ[δ]ν δ' ἕμνον ἀμφὶ τὸν δόντα μολ-	(ἀντιστρ.)
10	2 πάσειν [.]ολ[.]ω λεγούσας τόδ' ὡς	
3	Προμηθε[ύς] βρο[τ]οῖς	
4	φερέσβιός . . . .] επευείδωρ[ος].	
5	χορεύσειν . . . .] νι' ελπιδω	
6	ρ]ίου χε[ί]ματ[ος] . . . .] ερ· ιχ[.] . . .	
15	1 νύμφ]αδ δέ τ[οι] πέπ[ο]ιθ' ἐγώ	(ἐφθυμ.)
2	ετήσει[ν] χορούς	
3	Προμ]η[θ]έως δῶρον ὡς σεβούσα[ς].	
	· . . . .] αι ποιμέν[.]ς πρέπειν	
	· . . . .] το νυκτιπλαγ-	
20	κτ . . . .] . . . .] σιν ἐπιστε[ ]	
	· . . . .] ορ[.]μειν[ ]	
	· . . . .] μειν[ ]	
	· . . . .] ν·	
	· . . . .] . . . .] θυξυλο[ ]	
25	· . . . .] . . . .	
	· . . . .] . . . .	

These verses would prima facie be attributed to a Προμηθεύς, of which Aeschylus seems to have written four, the Π. δεσμότης, which is extant, the Π. λυόμενος, of which enough is known to make it improbable that we have a piece of it here, the Π. πυρφόρος, which is conjectured to have been concerned with the founding of the Prometheus festival at Athens, and a satyric play, perhaps called Π. πυρκαϊεύς. Ignorance of the contents of the last two combined with uncertainty about the interpretation of some phrases in the present fragment make speculations about identity inadvisable.



Fr. 1 Col. i 4 ], an upright, ι or ν 10 ], a tail descending from left to right, e.g. α 12 ], the right-hand arc of ο or ω 14 μϵ or μρ χι or τι 19 Or ], ι 20 ], traces of the upper right hand arc of a circle

Col. ii 9 Of the second letter only traces of the top, of the third two spots of ink, one above the other, remain; of ]ρ only the bottom angle 10 Of μ[ only the lower part of the first leg 12 ], part of a curve, concave to the line, level with the top of c; there is room for ι between this and the c but there is no trace of ink 13 Of ι only the bottom remains 14 After ερ the lower left-hand arc of a circle Of χ only the extreme lower left-hand tip ], might be α with a circumflex above 20 The third letter has a high vertical stroke, φ or ψ; the traces preceding it might belong to one letter, as μ 22 ], the top of ε or the like 24 ], a trace on the line consistent with β

Col. iii The ends of ll. 1-4 are rubbed so that only traces of ink are left 1 ], a slightly curved stroke descending to the line from left to right, e.g. the tail of α 2 The top right-hand curve of a circle, level with the top of λ, suggests ρ as the first letter but there is a small angular mark below the line to the left which is unexplained 3 Of the first letter the curved left-hand lower part remains, of the third (? fourth) the top and bottom of an upright, επι or perhaps οισι appear possible 4 ακτις probable but not verifiable 7 Between c and ι the lower left-hand side of a circular letter τ is followed by the left-hand arc and this by the lower half of a circular letter

Fr. 1 Col. ii 1 χορεύειν τινα either 'set someone dancing', *H.F.* 686, or 'dance in someone's honour', *Antig.* 1154. If the second is meant, the speaker may well be Prometheus, in spite of the fact that he is referred to by name as well. Then κλύουσ' ἐμοῦ will be 'hearing of me', cf. *O.C.* 307.

χορεύει but διώζεται, στήσειν, μολπάσειν, χορεύσειν.

2 φαεινὸν χιτῶνα is without construction and the corresponding line shows that a dochmiac is wanted, but it is not easy to think either of a preposition which would provide a suitable meaning or a participle which would have the requisite iambic form.

3 ἀκαμάτοιο πυρός . . . ἀγῆν stolen by Prometheus, *Hes. Theog.* 566.

4 ναῖδων and 6 νύμφας, mentioned as companions of Dionysus? ἐστιοῦχον ἐλάας 'the blaze on the hearth', a rare use of ἐστιοῦχος but cf. Plutarch 158 c.

5 διώζεται 'will dance nimbly by'? It would more naturally mean 'will flit past'.

9 seqq. 'The giver' of the gift just mentioned, fire; that is, Prometheus.

The natural inference from the fact that the subject of the verb, for which we look to govern ὕμνον, is in the accusative, λεγούσας, is that the verb will be in the infinitive. μολπάσειν (rare, but found in Attic at *Frogs* 380) satisfies this condition. Further the infinitive itself must depend on a verb (or its equivalent) and the indications furnished by the remaining letters, the metre, and the parallels πέποιθ' ἐγὼ στήσειν and χορεύσειν . . . ἐλπὶς lead to [ἐ]ο[λ][π' ἐγ]ώ, though ἔλπομαι is not Attic and ἔολπα belongs to the epic style.

12 The accent shows that an enclitic followed φερέσβιος but τε καί, though they appear unavoidable, do not fill the space or suit the remaining ink. Neither σπενείδιωρος 'who eagerly brings gifts' nor any other compound with σπενει- is attested and doubt has been cast on σπενύδειν κλίμακας, *I.T.* 1352. σπενύδειν ἕγδιν, Solon 39, depends on a conjecture of Casaubon's.

13 ἄριον χεῖματος, if rightly supplemented, is to be compared with κρύος ἄριον *Hes. Opera* 543.

18 I think it possible that fr. 5 stands opposite this and the following three lines in such a way that ll. 19-21 run: νυκτίπλαγ[κτον] ἄρχημα [. . .] [οι]εῖν ἐπιστε[φείς] | [φύλ]λοισ[.], or similarly. But the point of attachment would be so narrow and the fibres are so ambiguous that I do not trust myself to make the join. See the facts.

24 Possibly βαθύξυλος is to be recognized.

Col. iii 6 ἀντιέληνον, perhaps of fire, 'shining like the moon'.

Fr. 2.

].υν[

]ωρο[

]δαν[

]θερο[

5 ].κ[

Fr. 3.

]ε[

]χε[

]απ[

τ. . [

5 ]γε[

Fr. 2 2 ]ω possibly ]ρ 5 ], the top of an upright with a trace of a cross-stroke to the right of its top

Fr. 3 Perhaps from fr. 1 Col. iii

Fr. 4.

].οιακω[

].ιτ. . . [

]ορευεις[

]δεσμων . [

5 ]..οκλαιειο . [

]υωζην . τ . [

]τ . ε . . [

]. . [

Fr. 4 1 ], a middle dot 2 ], the top left-hand arc of a circular letter τ is followed by parts of two circular letters and these, after a dot on the line, by an upright and a middle dot 5 Traces consistent with ]προ Perhaps ]ρ 6 Between υ (which might perhaps be λ or χ) and τ a stroke ascending from the line with a slight slope from left to right

Fr. 5.

]. [

]ε . [ . ]κ[

]ορχημα[

].οις . [

Fr. 5 May come from the lower left-hand part of fr. 1 col. ii, see commentary at l. 18 1 Perhaps μ 4 ], a dot on the line resembling the tail of a stroke descending from the left, e.g. δ, λ After c the top and bottom of an upright



The surface is damaged both by scouring and by twisting of the fibres, so that a good deal must be allowed for illusion.

1 Before  $\rho\sigma$  a dot level with the tops of the letters. Before  $\sigma\nu$  apparently the right-hand side of a circle; the cross-bar joining this with  $\sigma$  may be ink which has run along a fibre. 2 Above  $\omega$  a trace which may belong to the tail of a letter in l. 1.  $\tau$  but is perhaps part of  $\nu$ . 3 The first dot may represent no letter but a paragraphus, the third no letter but an accent or other sign above the line. Between  $\kappa$  and  $\epsilon$  the top left-hand arc of a circle. 4 Before  $\sigma$  traces compatible with  $\iota$ . 5 The first letter perhaps  $\nu$ . Before  $\beta\alpha$  the lower part of an upright, after it perhaps no letter but a high stop. 6 After  $\epsilon$  probably  $\epsilon$  or  $\theta$ . After  $\nu$  perhaps  $\beta$ . After  $\rho\alpha$  perhaps  $\nu$ . 7 Before  $\delta$  an upright. 8 Of the first letter the left-hand end of a cross-bar as of  $\tau$ . Probably  $\epsilon\iota\epsilon$  or  $\theta\iota\epsilon$ . Touching the top of  $\epsilon$  the left-hand end of the cross-stroke of  $\pi$  or  $\tau$ . 9 After  $\tau$  an upright with traces to its right, followed at an interval by the right-hand stroke of  $\delta$  or  $\lambda$ . There might be two letters between  $\tau$  and this. 11 Before  $\sigma\rho$  apparently a letter with a high central upright but neither  $\phi$  nor  $\psi$  suggested. 12 The second letter has a sloping right-hand stroke like  $\lambda$ ,  $\mu$ , the third is circular. Before  $\epsilon\nu$  traces compatible with  $\rho$ . 14 ], the foot of an upright. After  $\alpha\epsilon$  a cross-stroke, level with the tops of the letters, with an upright descending from its right-hand end. Of the next letter but one the top of an upright;  $\nu$  more probable than  $\iota$ . This is followed by two dots in positions suggesting the extreme left-hand side of  $\delta$ ,  $\lambda$ ; these by what might be the extreme right-hand side of  $\epsilon$ . Before  $\epsilon\nu$  traces suiting a circular letter. 15 Before  $\rho\sigma$  a stroke descending from left to right. 16 ], a short cross-stroke level with the tops of the letters. 17 ],  $\gamma$  or  $\tau$ . 18 ], the top and bottom of a stroke descending from left to right. 27 Before  $\xi$  there might be parts of two letters, of which the second would be  $\epsilon$  or  $\epsilon$ . The next letter but one after  $\xi$  might be  $\eta$ . 28 After  $\nu\mu$  the foot of an upright followed apparently by the lower left-hand arc of a circle; possibly  $\pi$ , but might be parts of different letters. ] $\kappa$  might be read but is not particularly suggested. 29 Between  $\alpha$  and  $\kappa$  room for  $\iota$  but no trace of ink. ], perhaps the upper left-hand angle of  $\nu$ . Before  $\alpha\kappa$  possibly  $\iota$ , though this does not account for some ink near the loop of  $\alpha$ ; this  $\iota$  preceded by a stroke descending from left to right,  $\delta$  or  $\lambda$ . 30 After  $\kappa\alpha$  the lower part of an upright followed by what looks like  $\zeta$ . 31 Perhaps  $\nu\tau\alpha\lambda\epsilon$ .  $\pi$  would be read more naturally than  $\tau$  but the preceding ink is then more difficult to interpret.  $\epsilon\iota$  might be  $\rho\iota$ . 32  $\rho$  is not satisfactory but if  $\phi$  all trace of the upright must be supposed lost. 34 ], the tops of two strokes descending with a slight slant to right, the second closely followed by an apex.  $\phi$  appears to have a slanting stroke through it but cannot have been rightly cancelled.  $\rho$  possible but not so easily to be read as  $\epsilon\iota$ . 36 After  $\kappa\psi$  an upright descending below the line followed by what looks most like a  $\beta$  but not the  $\beta$  of this hand. 37 ], the ink, a curved stroke descending from left to right, with an acute accent over its left end, is too high to belong to a letter in the line, but does not seem to suit an interlinear addition.

I can form no general idea of the contents of this column. If the clue were found, it might be possible to read a little more, but for the most part even correct notions could not be verified.

There are prima facie two alinements, that of ll. 1, 31-2 and that of ll. 2-9, 33-7. These lines are lyrics and presumably the missing beginnings of the remaining lyric lines start on one or other of them, though this is not certain as may be seen from 2161 (*Dictyula*) col. ii. Ll. 20 and 35 being shorter than the others, I have looked for strophic correspondence in their neighbourhood. There is none there. If it exists elsewhere, I have not recognized it.

1 If only  $\epsilon$  is lost in l. 31,  $\pi\rho\sigma\tau\epsilon$  will have been the beginning of the line. Otherwise  $-\tau\rho\sigma\tau\epsilon$  or  $-\nu\rho\sigma\tau\epsilon$ , for example, is not ruled out.

2 I think it possible that  $\kappa$  stood before  $\epsilon\phi\alpha$ , but I cannot read  $\lambda$  after it, and it is hardly necessary to say that words might end after  $\kappa$  or  $\epsilon$  or  $\phi$  or  $\alpha$ .

3  $\beta\epsilon\beta\eta\kappa\omicron\varsigma$  cannot be ruled out.

6  $\beta\omicron\rho\alpha$  cannot be ruled out.

7 The ink between  $\alpha\rho$  and  $\alpha\nu$  is what has soaked through the now lost upper layer. It does not suggest  $\alpha\rho\chi\alpha\nu$  but I cannot say that was not meant. I have failed to recognize any proper name in the preceding letters  $\delta$ ,  $\nu\omicron\varsigma$  which look as if they might contain a genitive.

12 I believe  $\mu\epsilon\gamma\alpha\nu$   $\pi\alpha\rho$   $\epsilon\nu\mu\acute{\epsilon}\tau\rho\omicron\upsilon\varsigma$  is compatible with the ink, 'a giant among proper-sized' men.

13 I see nothing against  $\Pi\alpha[\rho]\nu\alpha\omicron\varsigma$ , but other articulation is possible.

14 After  $\alpha\epsilon$   $\tau\omicron\nu\delta\epsilon$  possible but not verifiable. Next,  $\pi\rho\omicron\varsigma$  seems the best that offers, though the lower part of  $\rho$  would be anomalously formed. There is no room for  $\pi\epsilon\epsilon\epsilon\nu$ , though ] $\delta\alpha\iota\epsilon$  in the next line, which is prima facie a dative, lends colour to  $\pi\rho\omicron\varsigma\pi\epsilon\epsilon\epsilon\nu$ .

16  $\epsilon\beta\epsilon\iota\zeta\omicron\nu$ ,  $-\epsilon\nu$  indicated.

17  $\kappa\rho\omicron\nu\epsilon\iota\varsigma$  is hardly avoidable, but there does not appear to be room for  $\pi\rho[\omicron\varsigma]\kappa$ , which I mention only because of the preceding dative, since it is not a poetical word.

19, 21 'Mortals . . . with their unseasonable desires?'

22 E.g.  $\nu\epsilon\alpha\nu\iota\kappa\omicron\nu\delta\omicron\nu$   $\pi\nu\acute{\epsilon}\alpha\nu$ , though this strikes me as Euripidean rather than Aeschylean.

28  $\kappa\omicron\mu\pi\omicron\lambda\acute{\upsilon}\rho\alpha\nu$  'with noisy lyre' (?) is not attested and if  $\kappa$  was written it is damaged beyond recognition. But no other word seems as probable.

29  $\lambda'$  or  $\delta'$   $\iota\alpha\kappa\chi\omicron\nu$  is not entirely satisfactory but I can think of nothing else to which the objections are fewer.

30 seq. I suppose one would incline to take  $\delta\lambda\alpha\lambda\alpha\gamma\mu\delta\omicron\nu$   $\epsilon\nu\nu\alpha\lambda\iota\omicron\nu$  together but there appears to be a stop between them. Moreover to postulate the loss of only one letter at the beginning of l. 31 will cause difficulties in l. 32, where prima facie more than one is missing, though it is not impossible to make words out of what is left together with one preceding letter.

34 seqq. I should expect: 'not brave, he will take horse and flee' or 'though brave, he will take horse and flee' or 'brave, he will not take horse and flee'. The last is ruled out by l. 37, if it said 'and a foreign land will receive him' (but it may have said 'and he will be buried . . .'), and I think it may be safely asserted that  $\omicron\delta\delta'$   $\acute{\epsilon}\phi\iota\pi\pi$  [ was not written.

In l. 36  $\kappa\psi$  suggests to me nothing but  $\kappa\acute{\upsilon}\rho\beta\iota\varsigma$ , not a satisfactory but perhaps a possible reading. The clause appears to be parenthetic and  $\kappa\acute{\upsilon}\rho\beta\iota\varsigma$   $\acute{\omega}\varsigma$   $\gamma\acute{\epsilon}\rho\omega\nu$   $\lambda\acute{\epsilon}\gamma\epsilon\iota$ , for example (cf. fr. 331 N<sup>2</sup>), would be consistent with the interpretation proposed second above. But  $\acute{\alpha}\lambda\lambda'$   $\acute{\epsilon}\phi\iota\pi\pi$  [ was not written, either.

2247.

]. . . [ ]  $\epsilon\mu\epsilon\lambda\tau\omicron\mu\alpha$  [ ]  
 ]. [ . . . ] . . . [ ]  $\kappa\omicron\iota\upsilon\iota\nu$  [ ]  $\nu$  [ ]  
 ].  $\phi$  [ ] . . .  $\rho\alpha\phi$  [ ]  $\lambda\omicron\nu\gamma\epsilon\nu$   $\iota\alpha$  [ ]  
 ]  $\nu$  . . .  $\nu\delta\acute{\epsilon}\iota\tau\omicron\mu\acute{\alpha}\lambda\lambda\epsilon\nu\pi\rho\alpha\zeta$  [ ]  
 5 ]  $\nu\tau\omicron\mu\omicron\iota$  .  $\nu\delta\epsilon\varsigma\iota\epsilon$   $\omicron\nu$  [ ]  
 ]. [ . . . ]  $\nu\epsilon\lambda\theta\omicron\nu\varsigma\nu\mu\alpha$  . [ ] . [ ]

1 ], two lines meeting at an angle, perhaps  $\kappa$  or  $\nu$ . 2 ], the left-hand lower quadrant of a circular letter followed by traces on the line. ], lower part of an upright stroke. 3 The traces may be reconciled with ],  $\phi[\omicron]\tau\epsilon\rho\alpha$ , if certain assumptions are made about the total disappearance of some of the ink.  $\nu\epsilon\iota$  or  $\nu\omicron\iota$ . 4 ]  $\nu$  is followed by the left-hand part of a cross-bar level with its top,  $\pi$ ,  $\tau$  appear possible. For  $\delta$  perhaps  $\lambda$ . What is taken as an accent on  $\omicron$  is more to the left than usual and passes through the tail of  $\phi$  in  $\nu$ . 3 close to the circle. 5 After  $\omicron\iota$  an upright stroke curving over to the left and having a stroke like the upper arm of  $\kappa$  going off to the right. Between  $\epsilon$  and  $\omicron$  what looks like the left-hand part of  $\gamma$ . 6 ], a curved stroke resembling the upper right-hand side of  $\omicron$  or the left-hand half of  $\nu$ . After  $\alpha$  an upper and lower dot compatible with the left-hand side of  $\lambda$ .

2248.

]οβονω[  
 ]πνευμα[  
 ]χαλει[  
 ].εταιμέ[  
 5 ].αιτησδ[  
 ].οιδε[  
 ]ασάσιαδ[  
 ].....[  
 ]ασειτ' [   
 10 ]ικειχε[  
 ]θενχαλ[  
 ].μο.ξεν[  
 ]ντιφαλμοσ[  
 ]ησδουπο[  
 15 ]νταιθυμ[  
 ]ονουσι[  
 ] [   
 ]ε.π[

The writing closely resembles that of 2164 (*Semele*?)

3 [., below the line the start of a stroke ascending left to right, e.g. χ 4 ]χ or ]τ 5 ]χ or ]τ Of δ only the base line 6 ]χ or ]τ 9 [., on the line the lowest part of a circle 10 ο[ or ε 12 ]φ or ]ω [., perhaps the beginning of μ

At the beginning of vv. 12-13 only one letter seems to be missing. The occurrence of 'Ασάδδ[ l. 7, and δ]ντιφαλμοσ, l. 13, suggests that we have here part of a κομμός, cf. Eur. *I.T.* 179.

2249.

]φ[  
 ]χυνασ[  
 ]αυδῶφρο[  
 ]μηνηπια[  
 5 ]ωσῆδεμα[  
 ]πομπηιδ'α[  
 ]. [   
 ]πειθε[  
 ]συνεστ[.]ια[  
 10 > ]μηδ'ει.ον[  
 ]αλλ'εμφανη[  
 ]ήρακατέ[.]α[  
 ]ηκει'λεγειδ[  
 ]ευναστελε[  
 15 ]..[.]σ.ωσγει[  
 ]. [ ]δετουπι[  
 ]καίκοιπαρα[  
 ]..[.]στομη[  
 ]..[.]εω'το[  
 20 ]διδαχθ[

Above l. 1 the top layer has disappeared but there are traces of ink, on the under layer, of the fifth line which preceded.

5 [., the lower part of an upright stroke turning slightly to left at the bottom, as in π 6 The presumed paragraphus is represented only by the thickened left-hand end 7 A long upright as of φ or ψ, but one would expect to see some of the central parts 9 Of ε only the left-hand arc, of υ only the bottom loop, of ρ only the bottom of the first and tip of the second upright; ε might be ε. ε- ουτις might be alternative interpretations [., the lower left-hand arc of a circle 10 The left-hand arc of a circle, c or perhaps φ possible 15 Possibly π[.]στωσ, but the fourth letter now has no trace of the cross-bar 18 At the beginning a slightly curved tail, as of α, κ, μ or the like, followed by the lower part of an upright descending slightly below the line [., the foot of a stroke ascending with a slight slope to right Before c the lower left-hand arc of a circle 19 Of the second letter the topmost arc [., on the line the tip of a stroke ascending to the right, λ possible not χ

2 ήμ[.]χυνασ

3 αυδῶ φρο[.]ρείν ce

4 μη νηπία[.]σε

17 παρα[.]νώ

18 μηητε would fill the space at the beginning. I can recognize no suitable compound of -στομείν and there is no particular reason for articulating the letters in this way.

19 π[.]α[.]χ[.]εω' would satisfy the conditions of ink and spacing, but other possibilities can easily be thought of.



2252.

]οσον[  
 ].λο[.]τόδεπαθο.  
 ]πέζεσεν  
 ]οφλεγες  
 5 ]ατοναυτομαργον[  
 ]εονΐωπαι το εξ<sup>5</sup>[  
 ]ρτεκνοντ[.]ε.[  
 ]τωθαμ[.]ζει[  
 ]φιλουςμελη[.]  
 10 ]ντίφαντοσα[  
 ]πυρ[.]σπ[.]οσ[  
 ].αν[  
 ]οσ[.]

2 Of the last letter only a spot near the line remains, ζ probable 7 Of ]ρ only a loop under the left-hand branch of τ [., a small loop open to right under the right-hand branch of τ, perhaps a ι2 ]χ or ]τ 13 The left-hand arc of a small circle off the line, perhaps φ[

3 ε]πέζεσεν 'flared up'.

4 ε has lost all sign of a cross-stroke; if ο, cf. Hesych. φλέγος τὸ φλέγμα.

6 τὸ εἴησ 'the connexion is', i.e. such-and-such words (here presumably ἰὼ παῖ) are parenthetic.

8 θαμ[.]ζει and therefore probably ]τωι.

10 ]ντίφαντος unattested.

2253.

(a)

]ενευχαι πρωταπρεςβενωνσεβ[  
 ]κρουμαιφεγ[.]ηλιοντονν  
 ]ευβαιξυ[.]τύχαισενημέρ[  
 ].[.]ελλαδοςλοχαγέται  
 5 ]ελεωιτηνβίαιοναρπαγήν  
 ].ρασσουσιπρ[.]μ[.]δ.νπαριμ[  
 ]σευμενησινα[.]γην  
 ].πω[.]μεπαμν[.]  
 ]....φης[  
 10 ]π[

(a)

μ]έν ευχαίς πρώτα πρεσβείων εέβ[ω  
 ε]κνοῦμαι φέγγ[ος] ἡλίου τὸ νῦν  
 ἀμ]εῖψαι ξύ[ν] τύχαισ εὐημέρ[οις].  
 ].[.] 'Ελλάδος λοχαγέται  
 5 Με]νέλεωι τήν βίαιον ἀρπαγήν  
 ]πράσσουσι Πρ[ι]αμ[ι]δην Πάριω  
 ]σ εὐμενή συνα[λ]λ[α]γήν. κτλ.

(b)

].ονος[  
 ]....ωίκον[  
 ].τοῦ θεοῦ  
 ]

(a) 8 Before μ (for which ζ might be written) the top of an upright above the level of the letters  
(b) 1 ], μ probable 2 τρω suitable

(a) 1 Cf. *Eum.* 1, but there is nothing to show that this is the beginning of a play.  
5 seq. 'Ελένης or its equivalent must have occurred at the beginning of one of these verses.  
For πράσσειν Πάριον ἀρπαγήν 'make P. pay for the lifting', an extension of the use seen in *αὐτοῦς* . . .  
*ἐκατὸν τάλαντα ἔπρηξαν* Hdt. iii 58, no parallel is quoted in the lexica and the same is true of *ἐκπράσσειν*,  
which obviously is another possible supplement here. Cf. also *δοὶ Ἑλλήνων συνεπρήξαντο Μενέλεωι*  
*τὰς Ἑλένης ἀρπαγὰς* Hdt. v 94 (similarly *συνεπρήξαντο αὐτῶι τὸν θάνατον* vii 169). Professor Fraenkel  
points out the support lent to Tyrwhitt's *χάρπαγας* (for *καὶ πάγας*) *Agam.* 822.



## Fr. 5.

	]	φ[
	]	μ[
	]	δ[
	]	κ[
5	]	τφ[
	6 ll. lost	
	]	στε[
	]	συ[
	]	εικα[
15	]	λογο[
	]	κηρ[
	]	οσδ[

Fr. 5 The hand resembles that of 2161 (*Dictyulci*)

1 Only the tail 5 Or π[

Col. i.

Fr. 6.

Col. ii.

	]	δ[	
	].α[	]αστραβ[	
	].	]τοτη[	
	].[.]στφ[	]σιμμ.	].
5		]οδεα...	].
	].α[. . .]	]οσεληφ[.]η	].
	]	]σαμενασοφα[	].
		].	].
		].α.ο[	].
		]διδ[	].
		αελλ[	].
		τεκν[	].

Fr. 6 Col. i 1 ], perhaps parts of two letters, the second interlinear 2 ], might be the right-hand stroke of λ 4 ], the top left-hand quadrant of a circle ], the foot of an upright After μ perhaps ι 5 ], an apex and the tip of an upright, perhaps ν but might be parts of two letters After α a spot level with the tops of the letters, perhaps ι, then a long cross-stroke with strokes descending from it at two places, apparently too wide for π, then the tip of an upright

Col. ii 5 ], the lower part of an upright, ρ possible

## Fr. 7.

	]	[
	]	[
	].	] [
	].	γορ [
	]	]πλοκη [
	].	ροσαστ.χος [
5	].	εφειε [
	]	[
	].	... [
	].	ελλαβ.ν [
	].	... [
	]	[
	]	[

Fr. 7 2 ], the tail of μ or the like followed by the base of a circle, probably ο 4 ], ο or ω Between τ and χ a round-topped letter, presumably ο 5 ], the middle of an upright with a trace to its left, perhaps η 7 I cannot combine the traces into letters as formed by this hand; they are: two uprights with a horizontal stroke between them, but not η or μ, a dot level with the tops of the letters, a hook open to left on the line, a y-shaped ν 8 ], a thick dot level with the tops of the letters, ρ not suggested I cannot interpret the ink between β and ν, which looks to me like no vowel or diphthong 9 Of the first letter what remains looks like an acute accent on the line, not ε or ι, next an upright with traces to right of the top, perhaps γ, then the tops of two diverging strokes, possibly belonging to the top of ε or the like. The trace that follows may be a stop, not part of a letter

## Fr. 8.

	].	[
	]αρε [	
	]νοντ [	
	]ωδεπ [	
5	].	πονε [
	]	]λακαθ [
	].	[

Fr. 8 2 ], touching the overhang of ε perhaps indication of a τ 5 ], a dot in the middle position, perhaps representing ε For ε[ possibly θ 7 Parts of a horizontal stroke, perhaps only one letter



Fr. 9.	Fr. 10.	Col. i.	Fr. 11.	Col. ii.
] [	.π[	]β.[		
]λα[	]ειπρο.[	]αλμ.[	] [	
]αλλιπ[	]κδικεσθαιφασι[	]δελφ.[	] [	
]ρομ[	]...[εκτημα.[	]caiv		.[
5 ]οπν.[	5 ]...[...[	5 ]ξαγω		×[
]καδμ[		]εε.[		[
]εφο[		]αι.[.]. <sup>s</sup>	ου[.].[	
		]άμη	5 ουδαμφ.[	
		]μαχ.[		[
		10 ]αλλω[ ] [ ]		ε[
		]λλουτ[		]ε[
		]..[		]cφ[

The writing of fr. 9, 10, and 11 col. i is similar and distinguishable from that of fr. 11 col. ii, though I believe there can be no doubt that all proceed from the same hand.

**Fr. 9** 1 The surface has perished 7 ], the right-hand end of a cross-bar touching the upper part of ε

**Fr. 10** 2 ], the left-hand side of a circular letter / 4 ], the upper part of a tall upright, probably φ 5 ].], an upright followed by a dot level with its top ].], the tops of two small circles, e.g. the loops of ρρ, preceded by a trace slightly below their level

**Fr. 11** i 1 ], the lower part of a stroke descending with a slight slant from left 3 ], a trace compatible with ο, ω 6 If ]π, one would have expected to see more of the overhang ], perhaps the central left-hand side of a circle 7 ], π or possibly τ. After it there appears to be room for no letter The last three letters were apparently written at the same time as the text but they have cursive forms; perhaps .μη( ) 9 ], the lower left-hand quadrant of a circle

ii 4 ].], the top arc of a circle

Col. i.	Fr. 12.	Col. ii.	Fr. 13.	Fr. 14.
		[	]	μ ]ε[ν]η[
		.[	]caλ...[	]αζειβοτ.[
		φουτ[	]δειπ.[	]εβοληδεβ[
		ενισπ[	]ωντις[	]cανη[
		κτησον[	]...[μαπρο[	5 ]αδεσβ..[
	]ευρειποσμ[.]ξυβο[.]ωτιακ ]ευβοιασπορθμ <sup>h</sup>	5 ουγα[	5 ]πεσουδ[	]ννικεβοτ[
		ανδρ[	]ραιοιν..[	]ηλοχον[
		χ[	]πογγ..[	] [
		[	]ης[	] [
		[	]ε[	10 ]πλ[
		10 [		] [
		]ουθιππ[	Fr. 15.	]cτρα[
		]τη.[		]αγμ.[
			]πο[	]ταδα[
			]ει.[	15 ]c [
			]πι.[	] [
			]άρσε[	]cτο..[
		5 ]εμ[		] [
		]επακ[		]πον [
		]...[ε[	20 ]αιχθο[	] [
		]νcτύγιο[		] [
		]ικωαδ'[		] [
				] [
				]ν [

**Fr. 12** The scholium, which must refer to the column on the left of itself, naturally leads one to look for a connexion between fr. 12 and 2159 (see commentary), but this I am unable to establish. The appearance of the papyrus is different in the two pieces and, though the writing is sufficiently similar to leave open the possibility, it does not appear to my eyes sufficiently similar to be a strong argument in favour, of their belonging to the same roll.

**Fr. 12** col. ii 1 The lower left-hand arc of a circular letter, ε or θ seems more probable than ο or c Above this letter there is a spot of ink too low to form part of a line of writing, though it is not possible to say that there may not have been two or three indented lines above the first now visible. Perhaps a paragraphus 12 ], a spot of ink below the level of the letters

**Fr. 13** Though the colour differs from that of fr. 12, the run of the fibres seems to me compatible with a position to the right of that fragment.

1 Apparently the first line of the column ], right-hand side of  $\sigma$  or  $\omega$  Of  $\alpha$  only the tail,  $\lambda$  might be  $\chi$  2 Possibly  $\lambda$  4 ], bottom of an upright stroke 5 ], extreme right-hand side of a circular letter,  $\sigma$  or  $\omega$  6 The second letter after  $\nu$  appears to be circular 7 ], parts of two circles 9 ], a cross-bar level with the top of  $\epsilon$

**Fr. 14** 2  $\sigma$  or perhaps  $\omega$  5 ], the lower left-hand arc of a circle followed by the foot of a vertical or slightly sloping stroke, e.g.  $\epsilon\lambda$

**Fr. 15** 1 Or  $\epsilon$  3 ], the middle part of an upright 4 ], the cross-bar of  $\gamma$ ,  $\pi$ , or  $\tau$  5 ], the foot of an upright with a hook to left followed by two dots on the line 7 Perhaps  $\alpha$  or  $\lambda$

**Fr. 12** i Schol. The Euripus and *Μεσσηπών ὄρος* are mentioned in conjunction at *Agam.* 292-3, where M has the adscript *Μεσσηπών ὄρος μεταξὺ Εὐβοίας καὶ Βοιωτίας*. This might be a telescoped version of two notes, *Εὐρώπος πορθμὸς ὁ μεταξὺ Εὐβοίας καὶ Βοιωτίας* and *Μεσσηπ(ὸν) ὄρος Βοιωτίας*. However that may be, the attempt to bring this fragment into connexion with 2159 (*Glaucus Pontius*) in such a way that the Euripus and *Μεσσηπών ὄρος* are again in conjunction meets with the following difficulties. First, the fibres of 2159 are not continued. This might be explained by the occurrence of a joint in the gap between the two pieces of papyrus. Secondly, the scholium implies that the Euripus was named, not simply referred to, and there is no room for this in any line of 2159 after the fourth, whereas *Μεσσηπών* occurs in l. 10. Thirdly, if the scholium is sited opposite 2159, 9-10, the tops of the columns will be at different levels, after the utmost possible allowance is made for lines missing above the first visible line of col. ii.

**Fr. 14** 20-4 It may be noticed that the ends of the first and last of these coincide, so far as they go, with the ends of the first and fifth lines of Aesch. fr. 44 N<sup>2</sup> (*Danaïds*), but if 21-3 had been fr. 44, 2-4 their written length would have been such as to make their ends visible.

Fr. 16 vacant.

Fr. 17.

β. .  
ξυλλαβ. .  
ηγαρτιθειον  
[ ] αυειδολω  
5 οιδ. . . . .

Fr. 18.

ατρ.  
σπωσ  
ειμεν  
μονον  
5 ελω

Fr. 19.

ετα.  
ωταμηδα  
προμαν  
τηριω  
5 ταυια

**Fr. 19** 4 For  $\rho$  I cannot exclude  $\epsilon$  5 ], perhaps two letters represented, ],

**Fr. 17-18** appear to belong to the same neighbourhood

**Fr. 18** 1 ], the left-hand side of a circle? 3 ], the start of a stroke level with the tops of the letters and descending to right

**Fr. 17** 4 Perhaps  $c|a$ , though  $c$  would be expected to be partly visible

Fr. 20.

οσπαρ  
]. δεχρωμ  
]ατωνουξυ  
]ρεστηδη  
5 ]. . . . .  
]. . . . .

Fr. 21.

εριφο  
β. ]ητ. .  
]οδ. δορκ. .  
]παιδακαιγεβ  
5 ]φου. . . . .  
]εuc.  
]τη.  
]. . . . .  
]το

**Fr. 20-1** appear to come from the same neighbourhood.

**Fr. 21** 2 ], parts of two circles 6 ], the lower left-hand arc of a circle

Fr. 22.

. ω  
]μην  
]. ηρ.  
]οσπ.  
5 ]. αικαπ. . . . .  
]λαιωνεδ  
]ατ'ε  
]. υρ.

Fr. 23.

πξ. . .  
]υτατ. ]ν.  
]. ξοπ  
]κιονμ  
5 ]. πωπλ.  
]σταδαν  
]σταλη  
]νπερ  
]πλαγχ  
10 ]. νεοντ  
]εωνταμ  
]ηντο.  
]ουc γυν  
]. οπαδο

**Fr. 22** 1 ], the feet of two uprights on the line For  $\omega$  perhaps  $\mu$  4 ], perhaps the left-hand side of a circular letter 5 After  $\pi$  the lower part of an upright stroke,  $\rho$  possible 8 ], the right-hand end of a cross-bar level with the top of  $\nu$  with a stroke going off below it to the left at a sharp angle, perhaps  $\zeta$  but  $\pi$  not excluded

**Fr. 23** 2 ], left-hand side of a circular letter 3 ], the thickened top of an upright stroke,  $\eta$ ? 5 ], the lower part of a stroke descending to the line left to right, perhaps  $\mu$  8 Of  $\rho$  only the top left-hand corner 10 ], a dot on the line 12 ], a small loop level with the tops of the letters, possibly  $\mu$  14 ], a similar loop

Fr. 24.	Fr. 25.	Fr. 26.
]κο[	] ν[	]μαι[
]τυς.[	]z τ[	]στάδα.[
]σαλατ.[	] ος[	]διακτορο[
]γαντω[	]✱ αγ[	]πειπ. αζ[
5 ]αγκηκα[	5 ] τὰ.[	5 ]~[
]ξυροικει[	]× τε.[	
]νγερας[	]. κ[	
]νητα[		
]αελπ[	<b>Fr. 25</b> 3 Or θ[ 6 λ[	
10 ] ολλα[	χ[ possible	
]ρασε[		
]οντ[		

**Fr. 24** 2 ..[, the bottom of a vertical stroke and of a circle, both on the line 11 Above ε a dot which might be the lower end of an acute accent 12 The right-hand half of a cross-bar level with the top of ο, ]χ or ]τ

**Fr. 26** 2 After δα the lower half of λ or χ seems probable. The next letter seems to have two curves on the line, μ?, ω? 4 After π the lower left-hand side of a circular letter, followed by the right-hand stroke of μ? The loop of α has perished. The left-hand end of the top bar of ζ curves downwards in an unusual way.

Fr. 27.	
(a)	
].	δ.[
].	αυ[
].	κ[
].	ν[
5 ].	φ[
].	η.[
].	στ.[
].	ζα.[
].	[
].	[
(b)	
].[] [	
]. [	
]. [	
].	κ[
5 ].ν	π[
]....[ ]	δ[
]στιωσ:[ ]ζ:	τ[

**Fr. 27** (a) and (b) appear to belong to the same neighbourhood and I should judge that there is a likelihood that they actually touch, (b) col. ii continuing (a) downwards with a loss of two complete verses between them

(b) i 6 The last visible letter is represented by an upright, e.g. ι or perhaps η, and this is preceded by a horizontal stroke as of τ, but ετι or στι would be rather cramped

**Fr. 27** (b) Col. i 7 Soph. *Phil.* 21 ends ἐστὶ κάω and κάω might be recognized here, but the articulation ἴωω is also possible and ]ε τικ ᾠε actually occurs at *Agam.* 1194

Col. ii 7 'Line 600' referring to last of col. ii

Fr. 28.

]λεγε[  
]π..[

Fr. 29.

]ερφιλω[  
].[ ] [

Fr. 30.

]...[  
]τειχι[

Fr. 28-30 The writing resembles that of 2178 (*Agamemnon*) but is a shade larger. I cannot reconcile fr. 28 with *Επρά* vv. 1-2 (in which case fr. 29 might be *Επρά* v. 420) and the similarity to 2179 is less

Fr. 28 2 ..[, the top of a rather pointed loop followed by the upper part of a stroke descending to right

Fr. 31.

]π[  
]οραιων[  
]οπυρο[  
]αστρα[  
5 ]ηνε[  
]ταδ.[  
].αν[

Fr. 31 The writing is not unlike that of some of the fragments assigned to the *Myrmidons* (2163, fr. 5-6)

2 Or ]ω? 5 Or θ? 7 ], a loop as of β or ρ

Fr. 32.

] [   
]μενμε[  
] [   
] [

Fr. 33.

].έναιμοντ[  
]ακράι[ ] [

Fr. 33 1 ], perhaps the middle part of the right-hand side of φ Or π[ 2 Of ]α only the tail Of ζ only the top loop

Fr. 34.

]θοπλο.[  
]εναμφ[  
].υ.εμη[

Fr. 34 1 ], perhaps the tip of the left-hand branch of υ 3 ], a slightly angular loop open to left, neither ο nor φ suggested Between υ and ε the tip of an upright nearer the first.

Fr. 35.

].δα[εχνόαιπ.[  
]ωνδι.[

Fr. 35 1 There is no trace of the corresponding dot above the circumflex After π the upper left-hand arc of a circle, ο probable

1 The accent of χνόη is paroxytone (Arcad. p. 103 Barker; Schol. Soph. *Elect.* 716; Suidas), but the same hesitation as here may be seen in M at *Septem* 371 (χνοὰς changed to χνόας), 154 (χνοαί to χνόαι via χνοαί), these being all the occurrences in Aeschylus. But in view of the confusion found between χνοη, χνοος, κνοη, κνοος (see e.g. Hesych. in vv.) it may be worth while to call attention to the fragment quoted from the *Σφίγγ* of Aeschylus (fr. 237) as being possibly to be identified in this place.

Fr. 36.

]ω..[  
]τροπουε[  
]δ'εν[  
].γμαμ[  
5 ].γ[

Fr. 36 1 After ω the tail of a stroke descending well below the line; φ possible though not strongly suggested 4 ], perhaps an arc of the lower right-hand side of ο, ω 5 ], a stroke descending with a slight curve from left to right; perhaps α, but if γ is ιτ or ιπ, might be μ

Fr. 37.

]...ν[  
]ημιμυθ[

Fr. 37 1 Before ε the base of ε or c; λειν acceptable, ελειν possible

Fr. 38.

].ετρε..η[  
]...[

Fr. 38 1 ]θετεπλη[ one possibility

Fr. 39.

]λιφ[  
 ].δοκει[  
 ] [   
 ]κειν:[  
 ]κ[

Fr. 39 I do not think it is possible to recognize in ll. 1-2 a coincidence with the verses quoted by Stobaeus, *Ecl.* iii. 4, 16 seq. and sometimes attributed to Aeschylus:

οὐ χρὴ ποδώκη τὸν τρόπον λ[αν φ]ορεῖν,  
 φάλεις γὰρ οὐδεὶς εὖ βεβουλεύεσθαι, δοκεῖ.[

Fr. 41.

]μοι.[  
 ]χαλκρ.[  
 ]ογπ[  
 ]...ακ.[  
 5 ]αρ.οσφ[  
 ]πα[.]μο.[  
 ]η[.]ςφ.[

Fr. 41 The surface is rubbed and the reading of many of the circular letters in particular very uncertain 2 [., the lower end of a stroke descending below the line 4 On either side of ακ uprights 6 [., the left-hand arc of a circle 7 [., the left-hand end of a cross-stroke, τ or perhaps π

Fr. 40.

]ωνομεν [   
 ].ρατει [   
 ].ερον [   
 ]ν [   
 ]. [   
 ]. [

Fr. 40 2 [., a trace on a single fibre, κ not verifiable 3 [., the right-hand tip of a cross-stroke; γ, τ, π possible

Fr. 42.

]λα...[  
 ]οσεχειαντ[  
 ]...[εχειπροστον[  
 ]κεκροποςγα.κα[

Fr. 42 Prose. If rightly associated with the Aeschylean fragments, perhaps part of a hypothesis

4 γαρ not verifiable

2256. AESCHYLUS, VARIOUS PLAYS.

BASP 15 (1978) 277-8

Of the fragments of verse assembled under this number the Aeschylean authorship of only one, so far as I have ascertained, is established by the presence of an ancient quotation. The ascription of the rest is based on the two assumptions that pieces in the same hand are of the same author and that the hand has in each instance been correctly identified. The first is plainly not a necessary truth but a convenient and hardly avoidable working hypothesis and nothing more is to be said about it. On the second the following observations must be made. The writing in question is of a common type which it might be hard to distinguish with certainty from other examples of the same type, especially when specimens of small compass are involved. It is not a very exactly or uniformly executed example of the type, as may be seen by comparing different parts of the larger fragments. A considerable degree of variation may be expected, even in a careful writing, over a long piece of work such as the Aeschylean corpus or any considerable part of it. For these reasons it is not easy to decide what latitude to allow for variation and at what point to postulate difference and it is probable that I have made mistakes both in the direction of inclusion and in the direction of exclusion. About the first the facsimiles will enable readers to make their own judgement.

I can offer no opinion how many Aeschylean plays are represented in the following fragments. I have not succeeded in identifying even one. The arguments partly preserved in fr. 1-4 (5?) might afford a presumption that a play or plays of the groups mentioned in them occur, but if this is so I have failed to recognize the occurrence.

It has been said that the writing is of a common type. Some of its variants are noticeably blunter in appearance than others and these may be compared with 1620 and ascribed like it to the later part of the second or the earlier part of the third century. A good proportion of the lection signs and even some of the corrections look as if they proceeded from the original hand, but at least one other seems recognizable. The rare variants also appear to be due to at least two hands about contemporary with the text.

Fr. 1.

] ζων λα[  
 ] [ ]7 [   
 ] [ ]   
 ]ραπ[.]οσφ[  
 ] λαϊ[

Fr. 1 No doubt δ προλογίζων Λαῖος and τὰ πρόσωπα Λαῖος,.... Perhaps the ὑπόθεσις of the Λαῖος.





barytone word, in which the accent is written on the last instead of the penultimate syllable, we are presented with  $\epsilon \cdot \psi \nu$  or  $\epsilon \cdot \psi \nu$ , the missing letter being pretty certainly a consonant, of which I can make nothing.

$\sigma \pi \epsilon \rho \epsilon \nu$  appears to be parallel to  $\phi \nu \tau \epsilon \nu \epsilon \nu$ , l. 7, 'good for sowing . . . for planting', but I cannot follow the construction of the sentence as a whole. For the detail cf. Hdt. i 193 ( $\chi \acute{\omega} \rho \eta$ )  $\kappa \alpha \rho \pi \acute{\omicron} \nu$  . . .  $\acute{\alpha} \gamma \alpha \theta \acute{\eta} \acute{\epsilon} \kappa \phi \acute{\epsilon} \rho \epsilon \nu$ .

2 seqq. a parenthesis about the blessings of peace.

2 Since  $\tau \acute{\eta} \nu \delta \epsilon \gamma \acute{\alpha} \rho \tau \iota \mu \acute{\alpha} \iota$  would naturally have been written, if meant, I suppose we should point after  $\tau \acute{\eta} \nu \delta \epsilon$  (and I am now not sure that there is not a trace of a high stop) and understand: . . . her (i.e. peace). For she exalts a city at rest, etc.

4  $\acute{\epsilon} \nu \acute{\eta} \sigma \acute{\upsilon} \chi \omicron \iota \sigma \iota \pi \acute{\rho} \acute{\alpha} \gamma \mu \alpha \sigma \iota \nu$  cf.  $\sigma \omega \tau \eta \rho \acute{\iota} \omega \nu \delta \acute{\epsilon} \pi \rho \alpha \gamma \mu \acute{\alpha} \tau \omega \nu \epsilon \delta \acute{\alpha} \gamma \gamma \epsilon \lambda \omicron \nu$  *Agam.* 646,  $\acute{\eta} \pi \omicron \lambda \lambda \alpha \chi \acute{\eta} \gamma \epsilon \delta \upsilon \sigma \pi \acute{\alpha} \lambda \alpha \iota \sigma \tau \alpha \pi \acute{\rho} \acute{\alpha} \gamma \mu \alpha \tau \alpha$  *Suhrbl.* 468, and similarly  $\mu \acute{\eta} \tau \upsilon \chi \omicron \theta \acute{\epsilon} \alpha \iota \pi \acute{\rho} \acute{\alpha} \gamma \mu \alpha \tau \omicron \sigma \nu \iota \kappa \eta \phi \acute{\alpha} \rho \omicron \upsilon$  *Eum.* 477.

$\kappa \alpha \theta \eta \mu \acute{\epsilon} \nu \eta \nu$  cf.  $\acute{\eta} \pi \acute{\omicron} \lambda \iota \varsigma \gamma \acute{\alpha} \rho \acute{\omega} \chi \rho \iota \acute{\omega} \sigma \alpha \kappa \acute{\alpha} \nu \phi \acute{\omicron} \beta \omega \iota \kappa \alpha \theta \eta \mu \acute{\epsilon} \nu \eta$  *Aristoph.* *Pax* 642. More commonly of persons as at Hdt. i 46 (cf. *Callin.* i, 4); absol. 'be situated', of a region, Eurip. ap. *Strab.* 366 (fr. 1083 N<sup>2</sup>).

5  $\acute{\epsilon} \kappa \pi \alpha \gamma \lambda \omicron \upsilon \mu \epsilon \nu \omicron \nu$ : only this present participle is found, elsewhere always middle 'wonderstruck at', here apparently passive; see on l. 6.

6 I suppose the subject of  $\kappa \rho \alpha \tau \epsilon \acute{\iota} \nu$  to be  $\pi \acute{\omicron} \lambda \iota \nu$  and the construction  $\acute{\alpha} \mu \iota \lambda \lambda \alpha \nu$  'in competition',  $\gamma \epsilon \iota \tau \acute{\omicron} \nu \omega \nu \kappa \rho \alpha \tau \epsilon \acute{\iota} \nu$  'surpass its neighbours',  $\delta \lambda \beta \omega \iota$  'in prosperity'. I am inclined to recognize the same at *Pind.* *Ol.* vii 50  $\acute{\alpha} \upsilon \tau \acute{\alpha} \delta \acute{\epsilon} \sigma \phi \iota \nu \acute{\omega} \pi \alpha \sigma \epsilon \tau \acute{\epsilon} \chi \nu \alpha \nu \pi \acute{\alpha} \sigma \alpha \nu \acute{\epsilon} \pi \iota \chi \theta \omicron \nu \acute{\iota} \omega \nu \Gamma \lambda \alpha \upsilon \kappa \acute{\omega} \pi \iota \varsigma \acute{\alpha} \rho \iota \sigma \tau \omicron \pi \acute{\omicron} \nu \omicron \iota \varsigma \chi \epsilon \rho \epsilon \acute{\iota} \kappa \rho \alpha \tau \epsilon \acute{\iota} \nu$ , though they could be taken in a slightly different way.

For  $\acute{\alpha} \mu \iota \lambda \lambda \alpha \nu$  . . .  $\kappa \rho \alpha \tau \epsilon \acute{\iota} \nu$  cf.  $\kappa \acute{\rho} \alpha \tau \eta \varsigma \alpha \nu \acute{\epsilon} \rho \gamma \omicron \nu$  *Pind.* *Ol.* ix 84,  $\sigma \tau \acute{\alpha} \delta \iota \omicron \nu \kappa \rho \alpha \tau \acute{\eta} \varsigma \alpha \varsigma$  *Bacchyl.* vi 15; see *Kühner-Gerth* § 410(c). For  $\kappa \rho \alpha \tau \epsilon \acute{\iota} \nu$  with genitive 'surpass' cf.  $\acute{\epsilon} \mu \pi \epsilon \iota \rho \acute{\iota} \alpha$  . . .  $\tau \eta \varsigma \acute{\alpha} \pi \epsilon \iota \rho \acute{\iota} \alpha \varsigma \kappa \rho \alpha \tau \epsilon \acute{\iota}$  *Eur.* fr. 619. (The two constructions combined *Philostr.* *Heroic.* 2, 5.)

This exposition leaves no object for  $\acute{\epsilon} \kappa \pi \alpha \gamma \lambda \omicron \upsilon \mu \epsilon \nu \omicron \nu$ , which will therefore have to be taken as an otherwise unattested passive. For this reason it should perhaps be remarked that it is theoretically possible to construe ll. 5-6 quite differently: 'wonderstruck at their splendour it' (I do not know what) 'stimulates the struggle of houses to surpass their neighbours in prosperity'. So  $\phi \iota \lambda \acute{\omicron} \pi \lambda \omicron \upsilon \tau \omicron \nu \acute{\alpha} \mu \iota \lambda \lambda \alpha \nu \acute{\alpha} \upsilon \xi \omicron \nu \tau \epsilon \varsigma \mu \epsilon \lambda \acute{\alpha} \theta \rho \omicron \iota \nu$  *Eur.* *I.T.* 411 seq.

7 Since only one letter is missing, perhaps  $\acute{\eta} \delta' \acute{\alpha} \upsilon$ , but if I am right in supposing  $\phi \nu \tau \epsilon \nu \epsilon \nu$  parallel to  $\sigma \pi \epsilon \rho \epsilon \nu$ , l. 1, I do not know why not  $\mu \acute{\eta} \delta' \acute{\alpha} \upsilon$ .

$\omicron \acute{\iota} \delta \acute{\epsilon}$  presumably refers to the citizens of the city blessed by peace, not to  $\delta \acute{\omicron} \mu \omicron \iota$  or  $\gamma \epsilon \acute{\iota} \tau \omicron \nu \epsilon \varsigma$ . I should expect the next clause to mean 'in their quiet they have forgotten what war is like', but I cannot elicit this sense (or indeed much sense of any kind) from the text. I must content myself with the statement of difficulties.

(a)  $-\lambda \acute{\alpha} \varsigma$ . Whether we suppose  $\lambda \epsilon \lambda \eta \nu \tau \alpha \iota$  to come from  $\lambda \acute{\eta} \theta \omicron \mu \alpha \iota$  or  $\lambda \alpha \mu \beta \acute{\alpha} \nu \omicron \mu \alpha \iota$  (or these verbs compounded with  $\acute{\epsilon} \pi \iota$ ), we should expect a genitive not an accusative. The only possibility I see of explaining the accusative is to suppose that it follows  $\acute{\epsilon} \pi \iota$ . To turn to deals in real estate might be considered a typical peace-time activity—in that case, we should have to accept  $\acute{\epsilon} \mu \pi \omicron \lambda \acute{\alpha} \varsigma$  and reject  $\acute{\epsilon} \mu \beta \omicron \lambda \acute{\alpha} \varsigma$ , for to turn one's attention to raiding is plainly not so—but I see no prospect of extracting the requisite verb from  $\lambda \epsilon \lambda \eta \nu \tau \alpha \iota$ .<sup>1</sup>

(b)  $\acute{\epsilon} \pi \epsilon \mu \beta \omicron \lambda \acute{\alpha} \varsigma$  may be taken as one word (with a variant) or two.  $\acute{\epsilon} \pi \epsilon \mu \pi \omicron \lambda \acute{\eta}$  is not attested.  $\acute{\epsilon} \pi \epsilon \mu \beta \omicron \lambda \acute{\eta}$  seems to have no sense suitable to this context. If we divide  $\acute{\epsilon} \pi' \acute{\epsilon} \mu \beta \omicron \lambda \acute{\alpha} \varsigma$ , we get the following theoretical possibilities:  $\gamma \eta \varsigma \acute{\epsilon} \pi'$ ,  $\acute{\epsilon} \pi' \acute{\epsilon} \mu \beta \omicron \lambda \acute{\alpha} \varsigma$ ,  $\acute{\epsilon} \pi (\epsilon) - \lambda \acute{\epsilon} \lambda \eta \nu \tau \alpha \iota$ , but, as I have said, only the second gives a construction for the accusative.

<sup>1</sup> I hesitate even to mention the thought of a connexion with  $\lambda \acute{\omega}$ , which is only present, active, and construed with the infinitive, and  $\lambda \epsilon \lambda \eta \mu \acute{\mu} \epsilon \nu \omicron \varsigma$ ; with a verb of such meaning  $\theta \upsilon \mu \acute{\omega} \iota$  would be an obvious supplement.

If the possibility of serious corruption is entertained, I should suggest for consideration  $\gamma \eta \varsigma \acute{\epsilon} \pi' \acute{\alpha} \mu \beta \omicron \lambda \acute{\alpha} \varsigma$  . . .  $\tau \rho \acute{\epsilon} \pi \omicron \nu \tau \alpha \varsigma$  (or some such word).  $\acute{\alpha} \mu \beta \omicron \lambda \acute{\alpha} \iota$  would suit  $\phi \nu \tau \epsilon \nu \epsilon \nu$ , the throwing up of earth in making holes for planting trees,  $\acute{\alpha} \mu \pi \omicron \lambda \acute{\alpha} \iota$  (though there is no trace of  $\pi \omicron \lambda \acute{\eta}$  simple or compounded)  $\sigma \pi \epsilon \rho \epsilon \nu$ , the making of furrows for sowing seed. They have done with the trumpet and garrison duty and turn to agricultural pursuits.

I should like to make an implement out of . . .  $\mu \omega \iota$ , but can think of none suitable.

(c)  $\lambda \epsilon \lambda \eta \nu \tau \alpha \iota$ , if it can occur at all, might represent either  $\lambda \epsilon \lambda \eta \mu \acute{\mu} \epsilon \nu \omicron \iota \acute{\epsilon} \iota \varsigma$  (or  $\lambda \epsilon \lambda \acute{\eta} \theta \alpha \tau \alpha \iota$ ) or  $\lambda \epsilon \lambda \eta \mu \acute{\mu} \epsilon \nu \omicron \iota \acute{\epsilon} \iota \varsigma$  (i.e.  $\acute{\epsilon} \iota \lambda \eta \mu \acute{\mu} \epsilon \nu \omicron \iota \acute{\epsilon} \iota \varsigma$ ,  $\lambda \epsilon \lambda \acute{\eta} \theta \alpha \tau \alpha \iota$  or  $\acute{\epsilon} \iota \lambda \acute{\eta} \theta \alpha \tau \alpha \iota$ ). The strangeness of the form could be avoided by interchanging this word with the last of the line,  $\pi \acute{\epsilon} \pi \alpha \nu \nu \tau \alpha \iota$ , . . .  $\lambda \epsilon \lambda \eta \mu \acute{\mu} \epsilon \nu \omicron \iota$ , but no better sense or construction results. A genitive in the place of  $-\lambda \acute{\alpha} \varsigma$  would still be expected.

(d) . . .  $\mu \omega \iota$  I have considered  $\kappa \acute{\omicron} \varsigma \mu \omega \iota$  'in orderly living' and  $\acute{\alpha} \rho \theta \mu \acute{\omega} \iota$  'in concord' but, apart from other considerations, they are too long.  $\delta \rho \mu \omega \iota$  'in harbour' might in some contexts be used metaphorically for 'in quiet', but it is not suitable to this, unless  $\acute{\epsilon} \pi \epsilon \mu \beta \omicron \lambda \acute{\alpha} \iota$  meant specifically 'descents ( $\gamma \eta \varsigma$ , on the land) from the sea', of which there is no trace.  $\acute{\alpha} \rho \mu \acute{\omega} \iota$  (i.e.  $\acute{\alpha} \rho \mu \acute{\omicron} \iota$ ) does not appear to suit the context.

8 Cf.  $\chi \alpha \lambda \kappa \acute{\epsilon} \alpha \nu \delta' \omicron \delta \kappa \acute{\epsilon} \tau \iota \kappa \alpha \lambda \pi \acute{\iota} \gamma \gamma \omega \nu \kappa \acute{\iota} \tau \upsilon \rho \omicron \varsigma$  *Bacchyl.* fr. 4; 35 (also a description of the blessings of peace).

9  $\phi \rho \omicron \upsilon \rho \acute{\iota} [\omega] \nu$



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## Fr. 9(a)

]μακάρων.[  
 ]αυτηθ.ων[  
 .]α'....λ.πε.δ.[  
 .].[.....].ν.[  
 5 ἴξειδεναντωι.[...].[...].[...].  
 δικηκρατησαστω.δε.[  
 πατηργαρηρξεν.ανταμ[  
 εκτουδετοιμεζευσ.τι.[  
 οτιηπαθωνημ[...].[  
 10 ἴζωδιοςθρονοιων[...].ἴμεν.[  
 πεμπειδεμαντοσοικεννυμει[  
 .].[...].ς.ῶσπερεσγηνητηδεπεμψέμ'....[  
 .[...].εσθεδυμεισειτιμημα[...].λεγω[  
 .[...].οῦ[...].ς.γγεποντεςευ.[...].ησομε[  
 15 δικημη[...].ον.ρεσβ.η.ε...ρο.[  
 ποιασδετ[...].ησαρχ.....εισα[  
 ..].μενδ[...].καιιοι.ενδ...οντειν.ο[  
 ].σαθ.[...].μ[...].ορτοδενβρ[...].[  
 ]ταιοις.[...].[...].[...].[...].[...].[  
 20 ]πωιδα.σηκατιςχυοστροπ.[...].[  
 ].-λακηματ'ενδελτωιδιο[  
 ].ωι...πινακ'αναπτυσσει[...].κακ[  
 ]ηισφωημερατοκυριον [   
 ]εκτέα.στρατωι. [   
 25 ]εχοιτόμ'ευφρ[...].ωσ. [   
 ].[...].ησάτα[...].εχω[...]. [   
 ]ν[...].οεπισπέ...[...].[...].[...]. [   
 ..].ιστιςουτεδημοσουτ'ε[...].τησανηρ  
 ].οιανδεμοιρανπ[...].αθεωνκαρπουμενη[  
 30 ].εκμαρδελε.ωτωιτοδ'ευδερκε[...].φερε[...].[  
 ]εθρε[...].παιδαμαργονδοντι.τει[  
 ]ηραμγειαζηνθυμοιδ[

μακάρων.[  
 αυτη θεών[  
 .]α'....λ.πε.δ.[  
 .].[.....].ν.[  
 5 ἴξει δ' ἐν αὐτῶι .[...].[...].[...].[...].  
 δίκη κρατήσας τῶιδε.[  
 πατήρ γὰρ ἦρξεν, ἀνταμ[  
 ἐκ τοῦ δέ τοί με Ζεὺς ἐτίμη[ησεν  
 ὅτνη παθῶν ημ[...].[  
 10 ἴζω Διὸς θρόνοιων [...].ἴσμένη[  
 πέμπει δέ μ' αὐτὸς οἴσιν εὐμεν[  
 Ζ[ε]ῦς, ὅσπερ ἐς γῆν τήνδ' ἐπεμψέ μ' ...[  
 .[...].εσθε δ' ὑμεῖς εἴ τι μὴ μά[την] λέγω.  
 — .[...].οῦ[ν προ]σεννέποντες εὐ[...].ήσομε[ν];  
 15 — Δίσην μ[...].ον πρεσβ.η.ε...ρο.[  
 — ποίας δὲ τ[ιμ]ῆς ἀρχ.....εισα[  
 — το]ίς μὲν δ[ι]καίοις ἔνδικον τευ.ο[  
 — ]σα θέ[ς]μ[ι]ον τόδ' ἐν βρ[ο]το[ί]ς.  
 — τοῖς δ' αὖ μα]ταίοις.[...].[...].[...].[...].φ.[  
 20 — πότερον ἐ]πωιδάις ἢ κατ' ἰσχύος τρόπο[ν];  
 — γράφουσα ]τάπλακῆματ' ἐν δέλτωι Διό[ς].  
 — ]ωι δὲ πινὰκ' ἀναπτύσσει[ς] κακ[  
 — ]ηι εφιν ἡμέρα τὸ κύριον.  
 — ]εκτέα στρατῶι.  
 25 — ]έχοιτό μ' εὐφρ[όν]ως.  
 ].[...].ησάτα[...].εχω[ ] [   
 ]ν[...].οεπισπέ...[...].[...].[...]. [   
 πό]λις τις οὔτε δῆμος οὔτ' ἔτης ἀνήρ  
 τοιάνδε μοῖραν π[α]ρὰ θεῶν καρπουμένη[  
 30 τέκμαρ δὲ λέξω τῶι τόδ' εὐδερκε[ς] φερε[  
 ἔθρε[ψ.] παιδα μάργον ὄν τίκτει[  
 Ἥρα μινγεῖσα Ζηνὶ θυμοιδ[

35 ]'. αρκτ[.] γαιδωδ' ουκενη[.] [.] ηματι.  
    ] υκτατωνοδοιπορων βελη  
    ] δωσαγκυλαισιν αρταμων.  
    ] νεχ[.] ρεκαγγελακακον  
           ] νοζοιφονος.     -στα. [ ]  
           ] μουμενη  
    ] ιπρ[.] γονχερα  
 40 ] οδνενδικωσικλησκειται  
    ] νινενδικ[.] ος.  
    ] ]  
    ] ]

## Fr. 9(b)

5 ] . . [ ]  
    ] εασε. [ ]  
    ] ωτόδ' εχθο[.] [ ]  
    ] ερρύθμξακα [ ]  
    ] παισαπαιεσ [ ]  
    ] ητοπαίεσθαι. [ ]

Fr. 9 (a) A considerable number of small scraps, some of which are not actually in contact with their neighbours, have gone to the making up of this column. The estimation of lost letters is consequently more than ordinarily uncertain in some places. In some places, also, the surface is much rubbed and the recognition as well as the interpretation of the ink consequently dubious. As far as possible I have noted the latitude in supplementation and decipherment in these places as I come to them.

3 After α the lower part of an upright. Of λ only the apex, of τ only the right-hand side, between them traces compatible with ε, but not particularly suggesting it. Between ε and δ a short stroke, off the line, suggesting the left-hand upright of a small ν. 4 ], the tail of an upright descending below the line, ρ? ], perhaps the top of ο, but if so rather anomalously made. 5 ζ? a self-correction of εζ. After φι perhaps the left-hand end of the cross-stroke and the foot of the stem of τ, but φι. ] cannot be excluded. Of the last visible letter but one the lower part of an upright. 6 ], the middle part of an upright. 8 μ? not very satisfactory, only the tips of the uprights remain; one would expect to see some of the linking stroke. 9 ], the foot of a stroke ascending with a slight slope to right. 12 ], a horizontal stroke on the line, possibly the base of ε, followed by traces suggesting the tail of an upright descending below the line. 13 ], two strokes meeting at an obtuse angle, perhaps the apex of δ, but possibly the top of an ο. ε[ψ] would satisfy the indicated requirements, though the gap is rather large for a single letter. 14 ], the lower end of an upright descending below the line. εννεποντες can hardly be avoided but the first ε is represented only by faint traces of what is presumably the upper part of the back and the first ν is anomalously made and might be taken for α. σομ: the ο appears to have been retouched. 15 μ, only the foot remains and an ε like the first in l. 8 cannot be quite excluded. After βο one would expect c but the next traces look like the tip of an upright; if c were read, in spite of the appearances, it would be too far from βο; βο[ε] might satisfy the requirements of reading but adds to the difficulties of articulating the remainder of the line. After η traces of the base of a circle, c possible. I am not sure whether ε[.] [.] ρ

35 δ]υκαρκτ[ο]ν, αιδωδ' ουκ ενη[ν] φρ[ον]ηματι,  
    ] υκτα των οδοιπορων βελη  
    ] δωσ αγκυλαισιν αρταμων  
    ] ν εχ[αι]ρε καγελα κακον  
           ] ν οζοι φονος  
           ] μουμενη  
    ] ιπρ[.] γονχερα  
 40 ] οδν ενδικωσικλησκειται  
    ] νιν ενδικ[.] ος

would not be a more accurate rendering of the traces. There are remains of an upright slightly nearer to ε than to ρ. ], an upright with ink going to the right from its top, ν suggested. 16 After χ two dots one above the other, apparently remains of an upright, then at an interval the lower tip of a stroke descending from left, e.g. λ, followed closely by a loop on the line, e.g. ε. Of the next letter only a dot near the line, then perhaps τφν, though other ways of combining the traces could be adopted. Above ε a dot suggesting the lower end of an accent, whether acute or grave not determinable. For α [perhaps λ]. 17 Before ο[ traces of an upright, over the traces preceding which is a dot of interlinear ink. Some three letter combinations could be accommodated between ν and ο[ 18 ], the lower part of an upright followed by the upper part of an upright, e.g. ]η, but possibly ], ε should be written. 19 The counting and spacing of the letters cannot be taken as very exact. 22 ], an upright. 27 The traces immediately following π[ are on three different scraps; ια may be possible. 28 Aesch. fr. 377. 30 τφι: the ω is anomalously made and the presumed ι has lost its top and might perhaps be read ν. 34 ], apparently the ends of the overhang and central stroke of ε but the damaged right-hand loop of ρ or φ cannot be ruled out. 35 ], a dot in the middle position, ι apparently excluded. ων: above ω what looks like a small ι with a thin stroke slanting to left from its top. 36 ], ω possible but not verifiable. 39 ], the lower tip of a stroke descending from left. 41 ], the apex of δ or λ. If fr. 9 (b) is rightly placed not more than two ll. can be lost after this and probably this was itself the last.

Fr. 9 (b) Apparently from the bottom of the column immediately following that partly preserved in fr. 9 (a). 2 ], the foot of a stroke rising from the line with a slight slope to right. 3 For ο[ I am not sure that α might not be accepted. ], the lower end of an upright descending below the line; α[ι]ρ not verifiable. 5 I am inclined to think that damage to the surface has made the appearance of the penultimate letter deceptive and that ε[ε] may be a correcter rendering of the ink.

Fr. 9 (a) It seems possible to say with a certain confidence that the character which speaks ll. 1-13 and the alternate lines of the stichomythia beginning at l. 14 is Δικη. That is the prima facie probable interpretation of ll. 14-15, 'What is your right name?', 'Justice', and is borne out by the statement of l. 10, 'I sit on Zeus's throne'. The other speaker cannot be determined with the same likelihood. I incline to think it is the chorus, and, if there is anything in the occurrence of the non-tragic but comic form ερρύθμξα at (b) 4, will have been a chorus of Satyrs. In the upper part of the column Justice relates how she reached the position she holds, in the middle under interrogation how she exercises her functions, in the lower part of the column she illustrates by an example her preceding assertions.

5 seq. 'He obtained possession of it justly and sits thereon' might be a reference to Zeus's occupation of the throne of Kronus (επως τάχιστα τον πατρωνιον ες θρονον καθεζετ' P.V. 228 seq.) but need not be so, since ζει may be causative even when followed by εν with a dative (e.g. Eumen. 18).

7 'His father', Kronus, or 'my father', Zeus? η Διός πατς παρθένος Δικη Sepl. 662, Διός κόρα. Δικαν δε νιν προσαγορευόμεν βροτοί τυχόντες καλώς Choeph. 949.

8 εκ του δε οι εκ τουδε. 'After him' (cf. Eumen. 2), or 'for that reason' or, taken up by οτιη, 'for the reason that'.

9 *δτιή* not elsewhere in tragedy. Eur. *Cycl.* 643.

Possibly *ήμ[ε]ψ-εν, -ατο*.

10 Justice, when flouted, takes her seat by Zeus, Hes. *Op.* 259. She is the *ξίνεδρος* of Zeus, Soph.

*O.C.* 1382, *οί πάλοι σοφοί άνδρες τήν Δίκην πάρεδρον τών Διί έποίησαν* Arf. *Anab.* iv 9, 7, *Δίκην ήν . . .*

*Ορφος παρά τόν τοῦ Διός θρόνον φησὶ καθήμενὴν πάντα τὰ τῶν ἀνθρώπων έφορᾶν* [Demosth.] 25 § II.

[ήγλα]ίμενη I should judge excluded by the space. *άγλαίζομαι* is not found in tragedy but *άγλαίωμα* is Aeschylean.

11 *πέμπει*: I can produce no parallels to *Δίκη* as an emissary of Zeus.

*εὔμειψ[ος] πέλει, κυρεῖ.*

12 If *εὔ[φρονα]*, perhaps *εὔφρονα, εὔφρόνας, εὔφρονών.*

13 If *έψεθε*, cf. *Eumep.* 142.

*μάτην* opposed to *άληθές*, Soph. *Philoct.* 345, Eur. *Ion* 275. Usually in Aeschylus 'to no purpose, without producing an effect' but v. *Choeph.* 846.

14 The sense appears to be *τί ε' οἶν προσενέποντες εἰς κηρήσομεν*; For the form of this cf. *τί νῦν προσείπω καί* (Weil, *κάν* cod.) *τύχω μαλ' εἰστομῶν*; *Choeph.* 997, *τί νῦν καλοῦσα . . . τύχομι' αν*; *Agam.* 1232, *καί τόδ' αν γένος λέγων εἰς Έπάφου κηρήσαι* *Suppl.* 588, *Choeph.* 949 (see n. on l. 7). But I do not see how *κῦρ* are to be accommodated in the space. I can think of nothing better than *εἰς π[ο]ύ[ρ]ομεν*. I am not sure that *εἰς[ο]ύ[ρ]ομεν* could be accommodated.

15 *πρέσβος* can hardly be avoided. In that case *μέγιστον πρέσβος* *ής εν οὔρανῶν* or something of the sort is indicated (*Δίκας . . . μεγιστοῦ Suppl.* 709). But (i) *μ* would more naturally be read than *μ*. I do not attach great importance to this objection, as the bottom of *ι* is not strongly characterized, (ii) *εγιστο* would be cramped, (iii) *ος* of *πρέσβος* would be inordinately separated, (iv) *ενουρ* could be read (indeed almost anything could be adapted to the sparse ink before *ρ*) but not *ρα*, unless the *α* were much more damaged than the letter read as *ο* appears to be.

16 From the answer in the next line it seems evident that *τιμή* 'prerogative, right' here means 'function, duty entrusted to one', cf. *Eumep.* 208 seqq.

— *άλλ' εἰτιν ήμῶν τοῦτο προσεταγμένον.*

— *τίς ἤδε τιμή; κόμπασον γέρας καλόν.*

— *τοῦς μητραλοίας εκ δόμων ελαύνομεν.*

and similarly 226 seqq., 419 seqq. I can think of no plausible way of eliciting a question meaning 'what are your duties?' from the remaining signs.

17, 19 Presumably 'I reward the good and the bad according to their goodness and badness'. So of Zeus it is said, *Suppl.* 403, *γέμων εικότως άδικα μὲν κακοῖς, δία δ' έννόμοις* (where observe the illogicality of the expression; the bad do not get 'an unjust portion', but 'a portion corresponding to their deeds, which are unjust'). I should, therefore, expect not *τέιν-* but *τέν-*, and this may be meant, though I find no other example of this misspelling in the papyrus.

*τείνω βίον*, which is compatible with the traces, is open to objections from at least two sides. It is not a Greek notion that the good have long lives and the bad short ones. On the contrary the good are often rewarded by death at an early age and the bad are given a long run and punished late or in their descendants. Moreover, *τείνω βίον* always appears to mean 'I have a long life', never 'I give a long life' to some other person.

19 *μάταιος* when applied to wrongdoing often appears to connote violence, e.g. *Eum.* 337, *Suppl.* 762.

I am not sure that a correct guess at the contents of this line could be verified. I think *τ[α]ς μάτας* would be compatible with the traces after *οικ*. The third letter before *φ[ι]* might be *λ*.

20 I.e. *πειθοί ή βίαι*, cf. *P.V.* 172 *πειθοῦς έπαιδαίω, 212 κατ' ίσχύν*. The form of this question perhaps supplies a clue (though I cannot follow it) to the form of the statement in the preceding verse: I make the wicked change their ways.

21 This notion of a register of sins is expounded at length by Euripides *Μελανίππη* fr. 506:

*δοκέτε πηδάν τάδικήματ' εκ θεούς  
πτεροῖσι κάπειτ' εν Διός δέλτου πτυχαῖς  
γράφειν τῶν αἰτά κτλ.,*

and is referred to by Lucian, *de merc. cond.* 12 (*τοῦτ' εκείνο, εκ τῶν Διός δέλτων ο μάρτυς*) and Schol. B

II. i 175 *Ζεὺς κατέιδε χρόνιος εἰς τὰς διφθέρας*, (cf. the paroemiographers, e.g. Zenob. iv 11), but I do not know of any other place where Justice is said to keep it, though in the *Μελανίππη* passage she is said to be in the offing.

22 The answer in the next line can hardly be other than an indication of time, presumably, therefore, *ποιῶν χρόνοι* *δέ . . .*; (*ποιῶν χρόνον* *δέ . . .*; *Agam.* 278), but this seems to be on the long side.

I should guess *κακοῖς*, but *κακῶν* cannot be ruled out.

23 *εἶτ' αν φέρησι οἱ τελήι κτλ.* For *κύριον* 'destined' cf. *Eum.* 542 *ποιῶν γὰρ επέσται. κύριον μένει τέλος*, but it is more commonly the 'day' which is thus qualified: *χρόνοι τοι κυρίωι τ' εν ήμέραι θεοῦς ἀτίξων τις βροτῶν δώσει δίκην* *Suppl.* 732, *φιλεῖ δὲ τίκτειν ὕβρις . . . ὕβριν . . . στε τὸ κύριον μόληι φάος τόκου* *Agam.* 763.

24 seq. At a guess *δεκτέα, δέχοιτο*; for instance,

*οὐκοῦν προθύμως εἰ εὐ δεκτέα στρατῶν.  
καὶ κάρτ' ἄναιτ' αν εἰ δέχοιτο μ' εὔφρονως.*

But this thought could be expressed in many other ways and need not have been expressed at all.

26 If the circumflex is rightly recognized, *εἶται* would seem to be indicated.

27 Apparently a *scriptio plena*.

28 *ετης*: for the theory behind the rough breathing see Schol. A II. vi 239, Eust. 641, 55, where this verse is quoted as a proof of the smooth breathing.

30 *φέρεις* (or the middle) seems to be offered or *φέρειν* could be construed, but I do not recognize the use. *εὐδερκής* rare and attested late, *εὐδρακής* Soph. *Philoci.* 847, 'keen-sighted'.

31 *εθρεφε* more probable than *εθρεψα*.

*παῖδα*: if the text is right, there is no choice but to take Ares as meant, but the objections to this, both general, that a major god should be adduced as a signal example of transgression punished, and in detail, as noted below, seem to me so great that I have cast about for a means of escaping this conclusion. I have found nothing plausible.

[*λάθραι* | *Ηρας* would make it possible to look for the mother's name or description in the letters following *Ζην*], but there is no room for the *ς* (though, as the papyrus is damaged between *α* and *μ*, it cannot be positively said that *ς* was not inserted at a higher level) and no name beginning with *Θυμοιδ* is either known or to be expected. Whoever it is, his crime appears to occupy II. 34 seqq., his punishment, the promised *τέκμαρ*, II. 38 seqq.

32 Neither *θυμοειδής* (of which *θυμοιδ-* might be a contraction) nor *θυμώδης* belongs to the tragic vocabulary. Possibly we have a compound with *οἰδεῖν*, for though this verb seems not to be used metaphorically of the effects of anger, the cognate *οἰδάνω* is so used from Homer onwards.

34 The ink suits *ἀπ]ευκτά* but, if *βέλη* is right, *ἀ]φουκτα* is recommended by usage.

*τῶν οδοιπόρων* can hardly be possessive, for it would be pointless to say and improbable in fact that the travellers could defend themselves stoutly. It might be the genitive of the target, but though *βέλη* need not mean arrows or even missile weapons (*Choeph.* 163), *ἀφουκτα . . . βέλη* is not the most likely description of the arms of Ares, and why should 'travellers' be specially mentioned as the objects of his malice? I cannot resist the conclusion that not Ares but some highway robber of the same sort as Sinis is in question, and, if this is so, that *βέλη* should be changed to *μέλη*, but I find difficulty with *]ουκτα* and can think of nothing better than *φο]ρουκτά*.

35 Though both *ἀγκύλαιεν* and *ἀρταμων* are ambiguous, it may be pointed out that, if the first is an adjective and the second a verb (as it must be if the sign over *ω* is meant for an accent), they suit the Sinis story itself, e.g. *μέλη | πίτυσιν ἀναιδῶς ἀγκύλαιεν ἀρταμῶν*. Not that Sinis can be the character spoken of, since his father was not Zeus but Poseidon and in no version does his mother's (or mother's father's) name begin with *Θυμοιδ*.

37 *όζοι* v.l. *σάζοι*.

40 Apparently the etymologizing of a proper name, such as Aeschylus favours, e.g. *P.V.* 85, fr. 6, 313, 402 N<sup>2</sup>. If it was *Άρης*, various ancient etymologies are known (*ἀρή* = *βλάβη, ἀναιρεῖν*, etc.), though none attributed to Aeschylus.

Fr. 9 (b) 4 *-εζα* a Doric form, perhaps a sign that this is a satyr play, cf. 2161 (*Dictyulci*) introd.

## Fr. 10.

(a)

]ασαραχ[.....].κατερ.[  
 ]αρακτονε[...].δειπνον[  
 ]αρθενουτ[...].ετουμα[  
 ]ρηποςιντεπασανεξεθ[  
 5 ]κτο[.].αντρω[  
 ]ιμελάμ.[  
 ]τηριον[.  
 ]εδα.[  
 ].[

(b)

].ην.δ[  
 ]διομένα[.  
 (c) ].[  
 ].[  
 ]ε[ 5 ].τον[

On the evidence of the fibres I should locate (a) below the left-hand side of (a)—θ of (c) below ε of (a) 8—and (b) below the right-hand side of (a)—η of (b) 1 below ξ of (a) 4—and further (c) on a level with (b) 5. I can trace no cross-fibres from (a) in (b) and can make no guess at the distance which separates them.

Fr. 14–16 look to me as if they came from the same neighbourhood, but I can place them in no fixed relation. Fr. 14 is likely to have stood above fr. 15

Fr. 10 (a) 1 ], the lower part of an upright descending below the line, ρ or ν probable ], an upright with its foot hooked to right, θ probable 3 ], two spots of ink, one level with the tops of the letters, the other to right of it on the line, e.g. the ends of the right-hand arms of κ or χ Above the line between two dots; possibly τ, but this does not account for all the ink 5 ], the ink suggests the lower part of the right-hand upright of ν where the diagonal meets it, but this does not account for some ink above it (besides being in itself an improbable collocation of letters) and perhaps ]λ is possible ], the space prescribes a narrow letter; ε probable 6 ], the right-hand tip of a cross-stroke level with the top of ], the lower part of an upright with a heavy dot on the line to its right, β possible, but not verifiable 7 After ν apparently the apex of δ or λ followed by a dot level with the tops of the letters 8 ], an upright sloping slightly to right

Fr. 10 (b) 1 ], an upright 3 ], an upright 5 ], the tip of an upright

Fr. 10 (a) 1 seq. δ[ασαραχ[θεϊς ο]δκ ἀτερθ[  
 στ]αρακτὸν ἐ[ται] δειπνον[

satisfies the conditions. The lines could find a place in the story of the Sphinx, which there is reason

to suspect (cf. fr. 2) might occur among these fragments. But if this fragment stands on the right of fr. 9 (a), the reference might be to the same being as the lower part of that describes.

5 Possibly ἐ]λυκτὸ[ε] ἀντρω[ι, which would be suitable to a δράκων. I do not know whether it could be applied to the Sphinx, though she sometimes had a snake's tail (Schol. Eur. *Phoen.* 1760).

8 Apparently indented and so presumably the beginning of a lyric part.

(b) 4 δδ]εφορον.

## Fr. 11.

].[  
 ]εονκα[  
 ].ε.[  
 ].[  
 5 ].ιχμη[  
 ]αλκ[

## Fr. 13.

].ιωβρα[  
 ].[  
 ].[

Fr. 13 Apparently the bottom of a column

Fr. 11 Apparently the top of a column. I should judge that it may have stood immediately to the left of the column preserved in fr. 9 (a) 2 ], scattered traces with the top of an upright to their right Of ε only the top curve, ε equally possible 5 ], a dot level with the tops of the letters

## Fr. 14.

].ηλ.[  
 ]νμελ.[  
 ]τον[

Fr. 14–16 Perhaps from the same neighbourhood as fr. 10(a)–(c)

Fr. 14 1 ], the foot of an upright 2 ], the foot of a stroke rising to right

## Fr. 12.

].απα.[  
 ].μαδυσ.[  
 ].μουρ.[

Fr. 12 may belong to the lower part of fr. 9 (a)

1 ], the middle part of an upright ], a dot on the line 2 ], on the line the end of a stroke descending from left, e.g. α, λ, χ ], an upright, μ or ν suggested 3 ], either ν or parts of two letters, e.g. α ], an upright

## Fr. 15.

].ην.[  
 ]λον· βαψα[  
 ]ουκαρα[

Fr. 15 1 ], the left-hand end of a horizontal stroke on the line

## Fr. 16.

]χοc  
 ]  
 ]τοιc  
 ]  
 5 ]..θμ[.ν.  
 ]  
 ]...ον  
 ].αφροδιτη.  
 ].δεξωτ[.][.][  
 10 ]νακ[.αγα[  
 ]  
 ].

**Fr. 16** 5 ].., traces compatible with the cross-stroke of π followed by the tip of the right-hand branch of ν 7 ].., the lower part of an upright, a hook like the foot of c closely followed by an arc like the bottom right-hand side of o, the foot of an upright. κοτ would be one way of combining the remains 8 ].., the bottom tip of a stroke descending below the line 9 ].., the overhang of c or the like ].., the top of an upright 10 ].., an upright 12 The tip of the overhang of c or the like

## Fr. 20.

]μβανε[  
 ].c[

**Fr. 20** 2 ].., possibly α, but the surface is damaged

## Fr. 21.

]πατηρ[  
 ]δινβρο[

**Fr. 21** 2 ].., the top of a rounded letter followed by a spot of ink in the middle position ].., a cross-bar, as of ζ or τ, followed by the tops of uprights; e.g. ζην, but other ways of combining them possible

## Fr. 17.

].θη[  
 ]τιον[  
 ].[.]φατ[  
 ]κεδναν[  
 5 ].[

**Fr. 17** 3 ].., the lower end of an upright descending below the line

## Fr. 18.

]του[  
 ]ζευc[  
 ].[.]μ.[

**Fr. 18** 1 ].., ink like the bottom left-hand angle of ζ but off the line, φ? 3 ].., very faint traces, perhaps of a cross-bar, as of τ, and the top of a rounded letter ].., perhaps the left-hand angle of π, but the surface is damaged and η is possible

## Fr. 19.

]c[.]..ν[  
 ]εινκαικ[

**Fr. 19** 1 Before ν the lower end of an upright descending below the line

## Fr. 22.

]λεγω [

**Fr. 22** 2 ].., the top of a rounded letter followed by a spot of ink in the middle position ].., a cross-bar, as of ζ or τ, followed by the tops of uprights; e.g. ζην, but other ways of combining them possible

## Fr. 24.

π[

**Fr. 24** Perhaps from the right-hand side of fr. 8

## Fr. 23.

]μενδη[  
 ]ξεινω[

**Fr. 23** 2 ].., the upper part of an upright

## Fr. 27.

].ι.ελ[  
 ]ε [

]λλων[  
 ].'αγγελονα[  
 5 ]απαν.οβ[  
 ]ν.[.]λα[

**Fr. 27** 1 ].., the lower right-hand arc of a circle After ι the lower part of an upright; another narrow letter might be accommodated between this and ε 4 ].., perhaps the right-hand ends of c 5 After ν the middle part of an upright, τ possible 6 Or ]χ, which may be followed by the top of ε or c

## Fr. 26.

].c.

**Fr. 26** 2 ].., the top of an upright

## Fr. 28

].ωc [

**Fr. 28** 1 ].., the tip of an upright 2 ].., an upright

## Fr. 25.

].[  
 ].ψα[  
 ]νχαρις[  
 ]ε.[.]νω[  
 5 ]νοσαν[  
 ].[.]δεδη.[  
 ]δικ'εντε[  
 ].μ.λαβ.[  
 ]ηκαπετρε[  
 10 ]δεδοξ[  
 ]ποθιπη[  
 ].[.]ε.[

**Fr. 25** Possibly from the same neighbourhood as fr. 6 or fr. 8

1 ].., the lower part of an upright 2 ].., on the line the end of a stroke descending from left 3 Of ε only the lower left-hand corner, ε possible 4 ].., the lower left-hand quadrant of a round letter ].., traces compatible with the apex of α or the like 6 ].., a small hook on the line, possibly ε, c but a simple upright not excluded 8 Perhaps ]ημη, but after μ a possible reading would be ε[ι] ].., the bottom left-hand corner of ε, ο, ω would suit 9 For π perhaps μ, but no trace of the linking stroke 10 Above ]δ a short upright, e.g. the stem of γ, τ ].., a small hook on the line, α, ε possible 12 ].., an acute angle just higher than the cross-stroke of ε, not τ, possibly φ, ψ

Fr. 29.

]ξ[  
 ].η.[  
 ]ουζ'ανης..[  
 ]νακουειω.[  
 5 ]<sup>ε</sup> <sup>τα</sup> <sup>ξ</sup>  
 ]<sup>ε</sup>υνηκερα.α.α.α.[  
 ]ουδικαιουτ[  
 ]νεφ[  
 ].[

**Fr. 29 2** ], the lower end of an upright, descending a little below the line, τ probable  
 ], the upper part of an upright with traces below and to the right, ε? 3 ], on the line a hook followed by a dot, e.g. ει, but there are many other possibilities 4 ], two spots one above the other, e.g. ζ, ξ 5 ], the left-hand side of an upright, η probable

**Fr. 29 5** -κεραα- is not an Attic form nor does *υνηκεραα* appear to be used in the sense of 'throw into confusion' like *υνηκεραα*.

Fr. 30.

]μ.[  
 ].γ.[  
 ]βδεῖμ[  
 ]ωτη.[  
 5 ]<sup>εφω</sup>  
 ]λα..[  
 ].υφυ[

**Fr. 30 1** ], traces compatible with the left-hand loop of φ 2 ], a trace below the line, a stroke ascending to the right is suggested 4 ], parts of an upright 5 After α an upright curving to left at the foot followed by the foot of a stroke rising to right; above this perhaps an acute 6 ], traces compatible with λ but not verifiable

**Fr. 30 3** ροιβδειν *Eum.* 404, ἀναρροιβδειν fr. 127 (*Salam.*) N<sup>2</sup>.

Fr. 31.

]ε.λ.[  
 ]ράντω[  
 ]υζακν[  
 ] [ ] [ ] [

**Fr. 31 1** After ε the upper part of an upright with traces below to the right, κ would suit ], on the line the start of a stroke rising to right 4 Apparently indented

Fr. 32.

(a)  
 ]..[  
 ].ιεε.[  
 ]αετ[  
 ]ξιν[

**Fr. 32 (a) 2** ], perhaps the overhang of c ], an upright 4 For ε† perhaps ω

(b)

].[  
 ]αλεῖφθ[  
 ]παντε.[

**Fr. 32 (b) 3** ], perhaps ε.[ would be correcter

**Fr. 32 2** βάλοι φθόνος *Agam.* 947.

Fr. 33.

]ουε[  
 ].τοιει[  
 ]ε[.]επ[

Fr. 34.

]α[  
 ].α.α.[  
 ]διαπ[  
 ]ποντ[

**Fr. 34 2** εααα possible but not verifiable

Fr. 35.

]τις[  
 ]υ[

Fr. 36.

]αυ  
 ]αθη

Fr. 37 vacant.

Fr. 38.

]  
 ]  
 ]<sup>υ</sup>  
 ]

Fr. 40.

]υ.[  
 ]ετ.[

**Fr. 40 1** ], perhaps ε or c the back of α 2 ], perhaps

Fr. 39.

]να.[  
 ]αρ'ε[

Fr. 41.

]διεε[  
 ]υυ.[

Fr. 42.

]ει[

Fr. 43.

]υο[

Fr. 44.

]oc [

Fr. 45.

]ω̄c [

Fr. 46.

]νξ̄ [

Fr. 47.

]αιρω [

].ιζ̄ [

Fr. 47 2 ], λ or possibly δ

Fr. 48.

] [

]αρν [

]δρω [

Fr. 49.

].ρεφ [

]αῑγ [

].ω̄ [

Fr. 49 1 ], the lower tip of a stroke descending below the line  
 right ], the top of a stroke descending from left to right

3 ], the tip of an up-

Fr. 50.

]ac [

] [

] [

]νεμ [

5 ]νικ [

Fr. 50 1 ], a short stroke at the level of the tops of the letters, e.g. the end of the upper arm of κ or χ or perhaps the lower side of the upper loop of β 3 An ornamental stroke

Fr. 50 1 The writing in this line appears to be slightly larger and the sign in l. 3 looks like a mere embellishment. But I cannot recognize the title of an Aeschylean play. Θη]βac could be read, but ll. 4-5 are not the beginning of the *Ἐννιά. Αθα]μαc* cannot be read.

Fr. 51.

(a) (b)

]c·τιcδ̄cτ [ ]c· [

]έcτ [.]τον [ ] δεχ [

]οείc [ ]

5 ]χαινερ [ ]εαρ [

]τουχθ [ ]α [

Fr. 51 (a) and (b) are shown by cross-fibres to be correctly located at the same level. I am not sure how far apart they should be placed. In ll. 5-6 no letters may be missing between them. The fibres of the back of (a) suggest that it belongs to the right-hand side of the same column as frr. 52-3 1 ], apparently the foot of an upright, slightly off the line, with a small hook to right but possibly the right hand side of ο 2 After ν a dot level with the tops of the letters, perhaps a stop, perhaps the left-hand end of a cross-stroke but ν, χ not ruled out 4 ρ rather large and pointed, perhaps a damaged θ 5 A strip of the surface has gone and the ink may be deceptive For η̄ possibly c ], I cannot understand the signs, which look like the lower half of a cursive ε followed by the start of a stroke rising to the right and a more than normally sloping γ (or τ) ε may be ι or even be combined with preceding ink into π 6 ], the upper parts of two uprights; if the second was part of κ or the like, no letter is missing between it and α. χθona is very much against the prima facie probabilities

E.

## Fr. 52.

].δεμπ[  
].μενώσο.[

## Fr. 53.

].ωραν κλελο[  
].τεκν'οικέται[  
].βειστενδίων[  
].λε·χειρίοιγαρήκ[  
5 ].τωνμηδενει[.].  
].ολινσηνπολεμιο[ ]ασο·  
].ρβειτενεδίωνφενυ[....]....ε  
].θαπασαγηπερι[.]ρυτος[...]  
].νδρωνπωσταδ[.]γειοισφιλα  
10 ].ώσινενφ[....].τρατου·  
].ιθανμαθ[.].  
]...[

**Fr. 52-3** Strongly marked fibres of the back make it probable that fr. 52 belongs to the right-hand side of the same column as fr. 53. The general appearance of the fronts leads me to place it above fr. 53

**Fr. 52** 2 ], the foot of an upright descending below the line; ρ suitable

**Fr. 53** 3 ], a dot level with the top of the letters 4 ], a dot on the line, ε and ο equally possible 5 ], the lower part of an upright descending below the line followed by an upright on the line ], a stroke curving to left, like the right-hand side of ο 7 ], two lines meeting at an angle, probably α, the left-hand end of a cross-stroke level with the tops of the letters and the foot of an upright below it to the right, perhaps τ, a trace on the line followed closely by the lower right-hand arc of a circle, probably ο; στρατος therefore suggested, but there are other possibilities 10 ], a dot in the middle position, apparently the end of the centre stroke of ε but one would expect to see some of the overhang 11 ], the start of a stroke rising to the right ], the tip of an upright

**Fr. 53** The combination of Tenedians and Argives points to a play about the 'matter of Troy'. The Greeks sailed to Tenedos from Aulis before laying siege to Troy, they retired there from Troy to let the wooden horse do its work. It appears from Aristoph. *Ran.* 963 that Aeschylus brought a Cycnus on the stage and a Cycnus, king of Tenedos, was killed by Achilles on the first of these occasions. L. 6 here might be addressed to such a person.

3 πρέ]εβει possible.

5 εἰρή]γη not improbable.

6 πολέμο· καθίστασο naturally offers itself, i.e. -ον or less probably -ος or some other ending.

7 I should guess the sense to be: εἰ τάρβει Τενεδίων φεύγοι στρατός καὶ γένοιθ' ἅπασα γῆ περιρρυτός ἔρημος ἀνδρῶν, πῶς τὰδ' Ἀργείοις φίλα;

## Fr. 53.

χ]ώραν ἐκλελο[ισπ  
].τέκν'οικέται[  
].βεις Τενεδίων[  
].λε·χειρίοι γὰρ ἦκ[  
].τωνμηδενει[.....].  
π]όλων σὴν πολεμιο[.....]ασο·  
τά]ρβει Τενεδίων φενυ[....]....ε  
].θαπασα γῆ περι[ρ]ρυτος  
].νδρων πῶς τὰδ' [Αρ]γείοις φίλα;  
].ώσιν ἐν φ[....]στρατου·  
].ιθανμαθ[.].  
]...[

## Fr. 55.

].  
].λιαδεκ[  
].ησομι[  
].ακκότο[  
5 ]ανταπ[

## Fr. 54.

].κων[  
].αγλον[  
].αρ.αναει[  
].κνυσι[.]τιση[  
5 ]βω[.]παντ[.]πων[  
].ωνεπ[  
].ιδ'αγαι[  
].νθεωνα[  
].εζεν[.]

**Fr. 54** 3 ], the feet of two uprights After ρ an upright with a trace to the right of its top, τ' probable α; α might be λ; a narrow letter might be missing between it and ε; ε might be ο 4 Below the breathing a dot on the line, no doubt ο 5 ], the space is narrow for two letters Of τ only the lower part of the stem ], narrow for any letter 7 ], an angular sign on the line, like the lower half of χ, but no trace of ink above it 8 ]ρ might be ]αι or the like 9 ], the top of a stroke descending to right, δ or the like

**Fr. 54** 2 ἐκπ]αγλον

## Fr. 56.

].α.....[  
].τηγγα[  
].ωστινε[  
].εν[

## Fr. 57.

].τ[  
].κοε[  
].μ[  
].  
5 ]ν[

**Fr. 57** ], the foot of an upright 2 For ο perhaps ε or ε, for ε perhaps ε

## Fr. 58.

].πα[  
].τοιεδ[





## Fr. 62.

. . . . .  
 ] .[  
 ] τιμη.[  
 ] μήν.[  
 ] δυσδαιμ[  
 5 ] .πιστα.[  
 ] εικοῦ,μα[  
 ] ολβο.[  
 ] αλ[  
 ] η.[  
 10 ] ε.[  
 ] .[

**Fr. 62** 2 Perhaps the base of α or λ 2 .[, γ or π 3 Of ν only the tops of the uprights but μ ruled out .[, apparently the top and bottom of an upright 5 ], a trace suggesting the right-hand side of ο .[, a stroke slanting upwards to right from the line 9 .[, a short horizontal stroke level with the top of η, perhaps ζ or ξ 10 .[, an angle level with the top of ε; γ, π, ς possible 11 A trace of a horizontal stroke at the level of the tops of the letters

**Fr. 62** 3 The accent on μή suggests a following enclitic, that on ν' excludes νν. Possibly, therefore, μή' is indicated.

## Fr. 63.

. . . . .  
 ] α[  
 ] επρ[  
 ] φαιδι[  
 ] παιμη[

## Fr. 64.

. . . . .  
 ] ενα.[  
 ] .παρ[  
 ] πτε.[

**Fr. 64** 1 Of ε only the right-hand ends of the foot and cross-stroke, of ν the lower part must be supposed rubbed away, the eye of α is closed and a thick λ could be read 2 ], a large dot level with the tops of the letters, possibly the loop of ρ, if π is read as π', or even if not, though there appears to be a trace of a cross-stroke to its right 3 .[, the upper part of a stroke descending with a slight curve to left

## Fr. 65.

. . . . .  
 ] τωσ[  
 ] ονδ[  
 ] δ' απεπ[  
 ] γτοπατ[

## Fr. 66.

. . . . .  
 ] ημ[  
 ] .θ' υ[

## Fr. 67.

. . . . .  
 ] .[ . . ] .[  
 ] παιτου.[  
 ] καικα[

## Fr. 68.

. . . . .  
 ] α.[  
 ] με[  
 ] εφ[  
 ] .[  
 5 ] .γ.[

**Fr. 68** 1 .[, an upright 5 ], perhaps ν, or ], ε should be written .[, a dot slightly above the level of γ

## Fr. 69.

. . . . .  
 καιπρ.[  
 πασαγε[  
 [ ] .ωσαν[  
 5 ] ε[ . . ] .[ ] α.[  
 ] ωκαλ.[  
 ] .παν[  
 ] .[ . . ] .[ . ] τ[  
 . εοντ[  
 χ . ρεστ[  
 10 απας.[  
 αα[  
 ως[  
 νί .[  
 ὀρθάδα[  
 λ  
 15 ὅτ' εκ . εοντ[  
 ηδηκ[  
 κεικ .[

**Fr. 69** 2 Below π a trace of ink, possibly part of a paragraphus but one would expect to see more of it 3 ], the upper part of an upright 4 ], a horizontal stroke near the line with a dot touching the under side at the left-hand end, then the foot of an upright followed by an upright with ink on its left-hand side Before α the surface has been eaten off; there is room for a fairly narrow letter, but it is not certain that any was written ], an upright 7 ], the start of a stroke ascending to right, λ probable; λ[εσ]π[ (as in l. 8) compatible with the traces 8 λε probable but the surface is damaged 9 Possibly χε[ρ] but not verifiable 10 ε is very angular and perhaps should be combined with the following dot to give γ or π but the ink after this, which is partly on the upper surface of the under layer, suggests only φ or ψ 15 The letter originally written after κ seems to have been corrected more than once 17 ], a trace compatible with the loop of ρ

**Fr. 69** The apparent occurrence of the word λεων in ll. 8, 15 makes it worth while to recall that a Λέων σατυρικός is attributed to Aeschylus by Steph. Byz. and the κατάλογος.

Fr. 70.

] . . .  
 ] [.]βοα[  
 ] εικιατ'αμ[  
 ] καισφεζευ[  
 5 ] ωνρ[  
 ] ...[  
 ] και..[  
 [ ]  
 ] τασφερ[  
 10 ]..[

**Fr. 70** 2 ο[λ] probable, since traces of any letter but ο should be visible ], traces of a stroke below the line 6 Tops of letters: the first was rounded, the second was probably ε or c, of the third (or third and fourth) dots suggesting the tops of two uprights 7 Of ι only the lower part of the stem Of the next a nearly horizontal trace on the line (e.g. the left-hand end of the base of δ), then traces of the lower part of an upright

**Fr. 70** 9 If ε[ is right, no doubt Φερσεφάσσαε, though at *Choeph.* 490 the παράδοσις gives Περ-

Fr. 71.

]..[ ]..[  
 ]..ξομα[ ταξομα[  
 ]τιςτάδ' ]..[ τιςτάδ' ]..[  
 ]πηματ[ ]..[ ]δεχοιτ[ πηματ[ ]..[ ]δεχοιτ[  
 5 ]αντ[ ]..[ ]μ...[ αντ[ ]..[ ]μ...[  
 ]το,δηπεριρρυ[ ]..[ τόνδηπεριρρυ[τ]..[  
 ]ωλ[ ]..[ ]ν... ]σιπτο[ ωλ[εσ]ανρύσιπτολ[ω  
 ]π[ ]..[ ]ανδρί,α, [ π[ ]..[ ]ανδρίδαι [  
 ]ορχαμ[ ]..[ ]'επισκ[ ]..[ ]'επισκ[οι]τ'έπισκ[οι]  
 10 ]'ευχ[ ]..[ ]ν[ ]π[ ]..[ ]πίσαντ[ τευχ[ ]..[ ]ν[ ]π[ ]..[ ]πίσαντ[  
 ]δικαι, 'οδυσεηξυνηικαν[ δίκαιδ' 'Οδυσεηξυνηικαν[  
 ]νικισ[ ]..[ ]ωφφρεν[ ] ο]ύκισο[ρ]ρ[όπ]ωιφρενί.  
 ]σφινευθύν[ ]..[ ]σφινευθύν[ ]..[  
 ]νχίτων[ ]νχίτων[  
 15 ]..[ ]..[ ]αιξιφοκτο[ ]..[ ]..[ ]αιξιφοκτο[  
 ]σπε,καιτελαμ[ ]σπε,καιτελαμ[  
 ]..[ ]..[ ]τονωσωλετο[ ]..[ ]..[ ]τονωσωλετο[  
 ]...πρ[ ]...πρ[

**Fr. 71** 2 ], two dots on the line followed at an interval by the lower end of a stroke descending from left 4 ], the bottom arc of a circle on the line χ looks like ι struck out 5 After τ an angle or hook on the line, perhaps ε or α ] might be the right-hand upright of η or ν The last letter perhaps ω, before which the tops of strokes which may be combined in different ways 6 ], two faint dots on the line 7 ], neither α nor ε suits the traces, which look like the top of an upright, but the surface is damaged and α can hardly be avoided 8 ], some traces near the line followed by the foot of an upright; all the ink may belong to one letter, e.g. μ or π, and the spacing seems to me to favour this interpretation 10 χ[ε]ω would fill the space and though the ink before ν does not strongly suggest ω it is compatible with it; χ[ε]ν another possibility 11 κ apparently corrected ι between η and c perhaps inserted later 13 ]σ[ among the possibilities 14 ]α cannot be verified 15 ], the foot of an upright curling slightly to left or the bottom right-hand arc of a circle ], a dot near the line followed by the foot of an upright; all the ink might belong to one letter 17 ], a dot level with the tops of the letters Before τ perhaps a deleted χ, above which is the tail of a stroke curving from left, e.g. κ

**Fr. 71** The subject of this fragment of a chorus is evidently the death of Ajax consequent on the award of the arms of Achilles. If I am right in my identification of the hand, it may come from Aeschylus's *Οπλων κρείσει*, but the subject might have been mentioned in other plays of the same group or elsewhere.



Fr. 76 2 ], the right-hand stroke of δ or λ .[, the lower part of an upright 3 ], the right-hand tip of a cross-bar, γ or τ, followed by an upright beyond which is a dot on the line, η or ω .[, the lower end of a stroke descending below the line, υ probable 5 ], a dot on the line. After c a dot level with the tops of the letters. τοῖσι probable .[, the bottom left-hand part of a rounded letter, ο probable 6 .[, the lower left-hand angle of δ probable but ζ possible 7 .[, a dot on the line. 8 ], an upright

## Fr. 78.

. . .  
 ].[  
 ]βολα.[  
 ]αῖον[  
 ]ρόνπόρ.[  
 5 ]ξικμάζειν[  
 ]ολεῖ[  
 ].νευ[  
 ].ρωι[  
 ]γων.[  
 10 ].φς 4

Fr. 78 2 .[, the lower end of a stroke descending just below the line 4 .[, the lower end of a stroke descending well below the line 7 ], γ or τ followed by ι, or perhaps simply π 8 ], γ or τ 9 ], the lower part of an upright

Fr. 78 2 Α]αῖον one possibility.  
 5 ξικμάζειν occurs in the παράδοσις at Eur. *Androm.* 398 apparently in the sense of ἐξιχνεύειν, but of course we have no reason to believe that it has not one of its normal senses 'exude' or 'dry out' here.

## Fr. 79.

. . .  
 ]λνδ[  
 ].'.υ.[.]λ.[  
 ]αc.[  
 . . .

Fr. 79 2 ].', the tip of an upright or a short piece of the upper right-hand arc of a circle followed by the upper loop of β or possibly of ρ written higher than usual. After υ apparently η but possibly π 3 .[, the lower part of an upright descending below the line

## Fr. 80.

. . .  
 ]ν.[  
 ]ωσημ[  
 ]πα[.]κοινο.[  
 ]οιδ'αρτηνομ[  
 5 ]κρ[.]ρωτ.[  
 . . .

Fr. 80 1 .[, a or λ 3 .[, perhaps the bottom left-hand side of c 4 Of τ only the extreme tips of the cross-stroke 5 α[ι] suggested by the traces and spacing .[, traces of the lower end of an upright below the line, ρ probable

## Fr. 81.

. . .  
 ].επελα. cχ[  
 ]ν[  
 ]άινων[  
 ]νπαχυ[  
 5 ]εκλυ[  
 ]αλιθο[  
 ].[  
 . . .

Fr. 81 1 ], a trace suggesting the right-hand side of a circle, perhaps ο. Between α and c the upper parts of two letters, perhaps ce, on a single fibre 7 The tip of an upright

## Fr. 82.

. . .  
 ]λιαν[  
 ω  
 ]γυμνα[  
 ]ηταιτ[  
 ].εγω[  
 5 ].ωχονν[  
 ]αδύς.[  
 ]όμιω[  
 ]ρεμος[  
 . . .

Fr. 82 1 ]λ perhaps ]α 2 Of ]χ only the right-hand part of the cross-stroke 4 ], perhaps the top of ρ or c 5 ], a trace above the level of the letters, possibly υ 6 ], the start of a stroke below the line, perhaps α or λ



5 μήτη . . . χολοθ 'be not angry'. μ[ might represent μοι, 'pray', but it was not followed by φρείν. μ[άν]τερον would be too short.

6 If φίλοικ[ , perhaps a form of φίλοικτος; for instance, φίλοικτός τις ἐν ἄλλοις might not be too long.

7 πέφυκεν suggests that εὐφρων cannot here mean 'merry', and 'benevolent' seems rejected by the context. Can it mean 'of sound mind'? That, or something like it, seems the natural sense at *Pers.* 772, *Agam.* 351. I suppose the general sense might be: what reasonable man is not ready to assuage his anguish by . . . ?

Fol. 86.

. . .  
].ε[  
] [   
].δδ'α[  
. . .

Fr. 86 The front resembles that of fr. 85, the back not, but it has been dirtied. The space between ll. 1 and 3 is greater than the corresponding space taken by three lines in fr. 85. It may be mistaken to associate them, though there seems to be little question that they are in the same hand.

Fr. 87.

. . .  
]co [   
] [   
].γδιάν· [   
]μοι [   
5 ]λεγεις [   
] [   
]τινι [   
].[ ] . . . ασα[.] [   
].τουτενηπέ[   
10 ]ρονου [   
]ρμακωι [   
]ταλακαρδιε τ[   
].ξενοι [   
]μμαι [   
15 ]α, π, νον . . . [.] [   
].ουγ[.]   
].[

Fr. 87 3 ] . . . , faint traces compatible with ο but not suggesting it 8 ] . . . , traces compatible with the tail of ρ or ν followed by the feet of χ 9 ] . . . , perhaps the top of the right-hand branch of ν . . . [ , the

lower part of an upright 12 ] . . . , the lower part of a stroke descending from left, α or λ probable 13 ] . . . , the upper part of an upright 15 Between α and π a trace on the under-layer; there is room for (but no trace of) another narrow letter between this and π πϵ or πθ . . . [ , the lower part of an upright followed at an interval by a loop as of β; if the upright was ι, a letter is lost and ι[.] [ must be written 16 ] . . . , perhaps ρ but the fibres are in disorder 17 Or three letters may be represented, but the surface is partly destroyed and the fibres displaced

Fr. 87 3 δια[ preposition; in non-lyric verse and without metrical necessity P.S.I. 1211, 8 and Aesch. fr. 296N<sup>2</sup>.

11 φα]ρμάκωι.

Fr. 88.

. . .  
]εχρύσε[   
]μμινειν[   
]πλοιακα[   
]ρυσχημη[   
5 ]νεθ[   
]κλει[   
]. . ο[.] η[   
].[ ] μ[

Fr. 89.

. . .  
] [   
].ατέεθ[   
] [   
] νομα[   
. . .

Fr. 89 2 ] . . . , parts of a horizontal stroke on the line 4 ] . . . , the left-hand base angle of δ or ζ

Fr. 88 1 ε is represented only by traces on two isolated fibres . . . [ , a dot on a single fibre which might be the tip of the right-hand stroke of α 2 ] . . . , the start of a stroke rising to right, possibly a damaged α 3 ] . . . , an upright 4 ] ρ is certain but may have been cancelled 7 ηco is acceptable but the surface is damaged and the ink has run; επο might be possible 8 ] . . . [ , perhaps the upper end of the left-hand branch of ν . . . [ , the tip of an upright

Fr. 88 2 The possibility that this is the line of the *Philoctetes* of Aeschylus (fr. 250N<sup>2</sup>) which passed into a proverb, ἐνθ' οὐτε] μμινειν ἀνεμος κτλ., is endorsed by the occurrence of πλοια (πλοία or ἀπλοια) in the next line, but there is no specially close resemblance between the appearance of this scrap and that of fr. 5 above.

## 2257. ὑπόθεσις OF A PLAY, ETC.

The first of the following group of fragments preserves the end of what is evidently the *hypothesis* of a play, which there is some reason to believe may be the *Aitnaiai* of Aeschylus. The small distinctive hand, perhaps of the later second century, in which it is written, is in some of the other fragments associated with another in a way which makes it tolerably clear that it is employed for annotation. Of the annotated text only about a dozen letters survive, enough to show that it was written in a hand, I suppose about contemporary, of the common angular type, but not to give a clue to the contents. To judge by appearances it is as likely as not that two or three different rolls are represented in the collection of fragments.

## Fr. 1.

]...[...].φ[  
 ]...ωναφ[...]......[  
 ]...[...].τατ[...].αρ. παζ[ ]  
 ]...[...].παυτ[...].ρα...[ ]  
 5 ]...[...].μ[...].ετ[...].τεαιςχ<sup>υ</sup>[ ]  
 ]...[...].θην. εε. φωνμ<sup>τ</sup>[ ]  
 ] αζε...[...]....τωϊ...φ.λ[ ]  
 ]ιαχιλλερα[...].τσκμγτοπρωτονμ[ ]  
 ] αὐτουσκηνηκε[...].Ταινηκεδ' τοδευ<sup>τ</sup>[ ]  
 10 ] ξουθιακ<sup>τ</sup>δε[...].Τριτονπαλιγατηνηετ'α[ ]  
 ] ποταυτησει[...].σγτινουμ<sup>τ</sup>βαλλεικςγ|η[ ]  
 ] κκηνηλεον[...].μ<sup>τ</sup>δουτουσρακουσσαι[ ]  
 ] κςταλοιπα[...].ηιδ\περαινε<sup>τ</sup>[ ]  
 ] ος/το<sup>τ</sup>[ ]

Fr. 1 Below the last line about 3 inches of blank papyrus. In the upper part of the fragment the surface is much damaged and in some patches where the papyrus is intact the ink has disappeared through rubbing.

Fr. 1 5 Apparently the name of Aeschylus or a derivative of it.

6 seq. εἰς Ἀθήνας ἐκ Δελφῶν μεταβιβάζεται would be applicable to the *Eumenides* of Aeschylus, but I cannot verify this.

7 seq. Ἀχιλλέως ἐρασταί is known as the title of a satyr play by Sophocles. Its occurrence here suggests the possibility that *Τρωϊλος*, also known as the title of a play by Sophocles, should be recognized before it. But I can neither verify this nor identify as a title what comes between. I could reconcile the remaining ink in l. 7 with ]δν<sup>μ</sup>. τρωϊ. κεφα<sup>λ</sup>, i.e. *Ἐν]δυμ(ιων). Τρωϊ. Κεφαλ(ο)*, who might be mentioned together as handsome young men, but I can give no account of the two letters before *Τρωϊ*, which seem superfluous, or the one after it, which seems insufficient.

Professor Fraenkel suggests to me that the relevance of the *Eumenides* and the *Ἀχιλλέως ἐρασταί* to the following is that examples of plays containing changes of scene are being adduced, and hence the linking by means of γάρ.

8 'For in its first act the scene is Aetna.' No trace of ink can be seen after the final μ either in or above the line, but there can hardly be any doubt that μέρος was intended. For the technical use of this word see Leo, *Plautin. Forsch.*<sup>2</sup> 230 and add to his exx. 2086 fr. 1 r. 12. (I have not seen Weisinger, *Study of Act Divisions in Classical Drama*, Iowa 1940.)

]ρι Ἀχιλ(λέως) ἐρα[...]. κ(ατά) μ(έν) γ(άρ) τὸ πρῶτον μ(έρος)  
 αὐτοῦ ἢ κκηνη ὑ(πό)κε[...]. Αἴτνη, κ(ατά) δ(ε) τὸ δεύ(ερον)  
 10 Ξουθία, κ(α)τ(ά) δέ [τ]ὸ τρίτον πάλιν Αἴτνη, εἰτ' ἄ-  
 πό ταύτης εἰ[...]. μ(ε)τ(α)βάλλει καὶ γί(νεται) ἢ  
 κκηνη λεον[...]. μ(ε)τ(ά) δ' αὐτὸν Συρακοῦσαι  
 καὶ τὰ λοιπὰ[...]. ηιδ\περαίνε(αι),  
 ὅς (ἔστι) τοη( ).

αὐτοῦ sc. τοῦ δράματος.

*Αἴτνη*: this name might refer either to the volcano or to the town founded by Hiero of Syracuse about 476/5 at Catania, of which he transferred the inhabitants to Leontini, or to the settlement at Inessa founded some fifteen years later by expelled Aetnaeans. We have allusions to and quotations from a play by Aeschylus—its name is variously recorded but seems to have been *Αἴτναται*, and a false as well as a genuine *Αἴτναται* occurs in the Medicean list of his dramas—which celebrated Hiero's foundation and I see nothing which certainly forbids the assignment of our fragment to a hypothesis of this play. Aetna, Leontini, and Syracuse might well have occurred in conjunction in such, if it resembled the *Persae* in dramatizing contemporary history.

10 *Ξουθία*: according to Philistus (ap. Steph. Byz.) πόλις *Σικελίας*, according to Diodorus (v 8) ἢ *περὶ τοὺς Λεοντίνους χώρα*.

εἰτ' sc. κατὰ τὸ τέταρτον.

12 *λεον[...]*: this must be presumed to represent a proper name (since with a common noun the article would be expected) and to specify some spot in or about Leontini. The name might, of course, consist of two words, in which case *λεον[...]* might be and perhaps is even likely to be *Λεον[...](λων)*, followed perhaps by a (masculine) common noun.

12 seqq. *μετὰ δ' αὐτὸν κτλ.* I take this to signify: In the fifth act the scene is Syracuse at some locality in which the remainder of the action takes place.

To judge by ὅς the word ending in ]ηι must be a masculine with nominative in -ης. Professor



Pfeiffer proposes to supplement [ἐν τῷ Τεμενί]της, a quarter of Syracuse mentioned by Thucydides (cp. Steph. Byz. in Τέμενος). ]τ does not seem to me so natural an interpretation of the ink as ]υ, but the river Παντακίης would hardly be described as a 'locality' and is too far distant from Syracuse for action near it to be described as having Syracuse for its setting.

It will be observed that the five divisions mentioned by the ὑπόθεσις are real 'acts' between which the stage must have been empty while the performers were conceived of as being transported from place to place. It is known that there was an ancient theory that a play had five acts (e.g. Hor. A.P. 189, Marc. Aur. xii 36). Whether this clear exemplification is in favour of the possibility that it is a play of Aeschylus which is in question or makes it more likely that something of much later date must be looked for, I am not competent to discuss.

Fr. 2.

]. ατ [   
 ] μού· εκπεμ[   
 ] νισπέτι κςκ. [   
 ] ποιουντες κοδ. [   
 ] επιτηλευοισι[   
 ] αυξομεναπ[

Fr. 2 1 ], the lower part of an upright descending well below the line

Fr. 2 Note below l. 2. In strictness must mean ἐνίση' ἔτι. Above ε' what appears to be an isolated ε in the same hand as the rest of the notes.

Fr. 3.

]· [   
 ] ωθακου. [   
 ] δον εη. [   
 ] τη. [   
 ] [

Fr. 5.

] τασγαρ[   
 ] μιαμερ[   
 ] απασ[   
 ] λαπει[   
 ] ψ[

Fr. 7.

]· [   
 ] γα[   
 ] [

Fr. 4.

] η δδ. [   
 ] η [   
 ] νος [

Fr. 6.

(a) (b)   
 ]· [   
 ]· ce [ ] φ· [   
 ] ρουα [ ] μητ· [   
 ] χ· [ ] παθφ [   
 ] μεγ [ ] δεπιτη [   
 ] υτη [ ] [   
 ] [ ] τ [   
 ] [ ] [

Fr. 6 The horizontal relation of (a) and (b) is fixed by the cross-fibres. I think it probable that the two fragments actually touch in l. 3 and that no complete letter is missing between them in ll. 2-4

Fr. 8.

]· μo-   
 ]· λα   
 ]· η   
 ]·

Fr. 8 1 ], a cross-stroke, turning slightly upwards, coming from left at about mid-letter 2   
 ατ could be read 3 Perhaps ]· i.e. μ(έν)η

2258. CALLIMACHUS.

CQ NS 36, 467 ff.

The source of the following fragments was a manuscript of codex form containing poetical works of Callimachus, accompanied by explanatory matter. There are identifiable parts of *Hymns* i-iv and vi, a prose argument of the *Hecale*, Books III and perhaps IV of the *Αἴτια*, *Βερενίκης πλόκαμος*, *Κωκυβίου νίκη*. The argument of the *Hecale*, and therefore presumably the *Hecale* itself, follows immediately on *Hymn* vi; the *Κωκυβίου νίκη* follows immediately on the *Βερενίκης πλόκαμος*. Otherwise I see nothing to indicate the arrangement of the book nor indeed to show whether only one book is represented. Various arrangements,<sup>1</sup> differing from each other and from that found here, are attested and it is not necessary to suppose that there was a canonical order.

(A) *Hymns* and arg. *Hecale*. The text of the *Hymns* brings no such surprises by way of addition or omission as are found in 2225-6. Apart from errors of a minor sort, there appear to be serious mistakes at i 59 and iii 27-8. Of variants there may be signaled two where conjectures of modern scholars are certainly supported (ii 2 and 10); a third is perhaps to be inferred (vi 128). On the other hand, *ἤετο* 2225 is not confirmed at iv 161. At iv 243 the optative is not obviously an improvement on the indicative, but at vi 133 *ἰθαρόν* is a choicer word than *ἰκανόν*. There may be something of significance at vi 130 but I am uncertain how to interpret the ink.

I call attention to the fact that no part of *Hy.* v has been identified.

(B) *Αἴτια*. There is apparently a variant by which a quotation is supported against a book text, fr. 2 front 3.

(C) *Βερενίκης πλόκαμος* and *Κωκυβίου νίκη*. These two pieces, and to a considerable extent the same parts of them, also occur, but without the copious commentary, the first in P.S.I. 1092, the second in 1793. This manuscript contains one major error, the complete omission of a verse in the *Κωκυβίου νίκη* between fr. 2(a) back 15-16.

<sup>1</sup> *Διηγήσεις* (PRIMI 18): *Αἴτια*, *Βερενίκης πλόκαμος* (apparently treated as the last *αἴτιον* of *Αἴτ. δ*), *Ἰαμβοί* . . . *Hecale*, *Hymns* (i, ii, apparently incomplete).

1011: *Αἴτια* (apparently no *Βερενίκης πλόκαμος*, but it might have been lost in the gap before fol. 2), *Ἰαμβοί* . . .

Epig. ap. Wilamowitz-Moellendorff, *Call. hy. et epig.*: *Hymns* i-vi, *Hecale*, *Αἴτια* . . .

1793: *Βερενίκης πλόκαμος* (if the identification is correct), unknown poem mentioning Magas and Berenice, *Κωκυβίου νίκη*.

Marianus (teste Suid.): *Hecale*, *Hymns*, *Αἴτια* . . .

The order in the third and fifth of these witnesses is not necessarily of evidential value.

The variants *Λοκρίδος*: *Λοκρίδος* are now attested in the place corresponding to Catull. lxvi, 54. There also seem to be variants at fr. 2 front 10 = 1793 vii 3, as there are (though of no particular significance) at fr. 2 back 14 = 1793 vi 1 and fr. 2 front 14 = 1793 vii 7.

It is hardly possible to judge of the quantity or the quality of the notes on the *Hymns*, though those on ii 4 and 33 display some learning beyond the extant scholia, but those on *Βερενίκης πλόκαμος* and *Ἐωσφίβου νίκη* are both plentiful and, as it appears, competent. Apart from simple glosses, they afforded—in their present condition they are unfortunately often themselves not readily comprehensible—sufficient factual information and interpretation to illuminate at any rate a large number of the obscurities of these difficult compositions. Attention may be drawn to new quotations from Alcman and an unidentifiable astronomical poem.

Some fresh light is thrown by the new part of the *Βερενίκης πλόκαμος* on the relation of Catullus' translation to the original. I should judge that it is now evident that it is impossible to depend on the Latin, which too often, as at ll. 45, 67 seq., 72, 77, 80-fin. recedes far from the Greek. On the contributions of the Greek to the correction or elucidation of the Latin others must pronounce.

I have appended a number of fragments containing writing (large and small) in the same hand, which I believe are likely to come from the Callimachus. There are others which I have collected but do not publish here, because I can make out continuously too little for it to be worth while. In regard to both sets I emphasize that, even if there is no mistake about the identification of the hand, another author may be represented.

The manuscript, as has been said, was a codex. As far as I see the only evidence about its make-up is as follows. C consists of a pair of conjugate leaves having front, back, back, front in immediate succession, that is, either forming the centre of a quire or themselves constituting a whole quire. A fr. 5-8 are parts of leaves having front, back, back, front, front, back, back, front in immediate succession, an arrangement compatible with either of the collations which can be deduced from C.

Each page contained one column of text and there is a fair amount of evidence in favour of twenty-three lines as the normal complement of the column (see A fr. 1, 2, C), but there was certainly some irregularity (see A fr. 3, 5-8), of which we cannot gauge the kind or extent (columns beginning at different levels, A fr. 6; a whole verse omitted, C fr. 2 back).

Accompanying the text were notes in the same hand written smaller, a few placed between the lines, the bulk in the margins above and below as well as to right and left. They were articulated vertically by a short dash above the first letter of each note and a middle dot at the end, horizontally by the sign :— at the end. Internally a diagonal stroke separates the lemma from the comment. But the principle does not seem to have been carried out everywhere with complete consistency.

The side notes will as far as possible have been placed abreast of the verses to which they refer but pressure on the space has sometimes caused them to be displaced downwards, a special case of this being where the short lines of the last note on the left of a column are continued as long lines underneath the column. In this case there may be interlocking, that is, the upper lines of the notes below the column may refer to verses lower in the column than the lower lines of those notes. There is also overlapping, that is, notes in different margins refer to the same verse. What with one thing and another the disposition of the commentary is not apt to afford unequivocal guidance in the assignment to their places in the text of the lemmata which it contains or refers to.

The hand, the same in the notes as in the poetic text, but smaller, is of the so-called Coptic type. Another example of the use of such a hand for a literary text is in *Annali d. R. Scuola norm. di Pisa*, Ser. ii, vol. vii, fasc. 1. It resembles that of P. Grenf. ii 112 (New Pal. Soc., pl. 48), which on internal evidence can be dated with considerable probability in one of the years A.D. 482, 577, 672, or 919. The comparison with P. Berol. 10677 (Schubart, *Pap. gr.* pl. 50), which is fairly securely dated in the first quarter of the eighth century, suggests the choice of the seventh-century alternative. But it is to be said that the style, which became stereotyped, is certainly found (at any rate in Coptic MSS.) very much later and I do not think the possibility that it arose very much earlier can be ruled out. A date in the neighbourhood of A.D. 500 or of A.D. 600 would appear on general grounds to be more acceptable than one in the neighbourhood of A.D. 700 for the copying in Egypt of a Callimachus of this amplitude.

The same scribe appears to be responsible for at least one other manuscript, an Apollonius Rhodius, but I cannot affirm that there may not be others to identify.

Α  
Hymn I

P. Oxy. 59, XVI

Fr. 1 Back	(a)	53	]υχαπ[ ]πιδοσει[ ]αμενηξ[ ]νηβησας[ ]παιδν[ ]ιγνωτ[ ]υκ[	(b)	]δετο[ ]ασσαοπα[ ]ηγενεσπ[ ]ναλλαπαρ[ ]. υγ.[
Front	(a)	76	]αιστο[ ]δεχιτων[ (b) ]υ[. ]ιδοτασοι[ ]ηεσ[ ]οσουδενα[ ]τωκαισφ[ ]κρινασ[ ]τολιεθρ[ ]εμειν[ ]λιεσσ[ ]ιρσ[		

**Fr. 1** Two detached fragments containing (on the back) parts of ll. 53-9 and (on the front) parts of ll. 76-82 of Hy. i. Since lines 53 and 76 are in corresponding positions on opposite sides of the leaf a column of 23 lines is prima facie implied. But the irregularity in fr. 5-8 (q.v.) shows that such calculations may be illusory.

**Fr. 1** 59 οὐρανὸν οὐκ ἐμέγηναν ἔχειν ἐπιδάεινον οἶκον: the papyrus apparently had not this and I suspect that l. 36 (which contains *Cτόγα*) accounts for whatever was written. Ll. 36 and 59 may well have occupied corresponding positions in consecutive columns.

I guess that the interlinear note said: 'They did not grudge but conceded . . .'.  
.

Fr. 2 Front	(a)	]ονοτω[ <sup>αδ</sup> ]ονολοντρομ[ ]δηπουτα[ ]αισειπερευσε[. ]οδ[ <sup>ιεροςγαραπολ</sup> ]ης,οτεκυκνοσεινη[ ]νκατοχρησανακλ[ ]κληιδεσειθειος[ ]ιμολπηνητεκαιοςχ[ ]ωνουπαντιφασ[ ]δενμεγασουτοσ'ο[ ]εθ'ωεκαεργεκαι[ ]σιωπηληνηκίθα[ ]φοιβουτουςπαιδασε[ ]ελεεινμελλουσιγα[ ]τηξενδετοττειχο[ ]ηγασαμηντο[ ]εμφημειτ'α[	Hymn II	(c)	]. [ ]τοτη[ ]ενδηλ[ ]φοιμη[ ] ]δει <sup>πυλαων</sup> ]θυραων ]μακρην ]ντυνασθε ]·αλλ'οστισεσθλος ]δελιτοσεκεινος ]μεθ[ ]ποτελιτοι ]μη[ ]φονιχρος ]νεπ[ ]μησαντος ]τεκερεισθαι ]θεμεθλοισ ]νκουκετ'αεργος ]αιδηι ]ιδου ]. [ ]τοτη[ ]ενδηλ[ ]ουσεδε[ ]μιε·κα[ ]θεοπομπο[ ]λεταν' . . . . [ ]παραλλη[ ]εχεω . . . [ ]ανσεχετ[ ]ετεπιθ[ ]γαμουτοτ[ ]ο[. ]μηλ[ ]λεγοντ[ ] . ]λει[ ] . . . [ ]χελω[ ]ρε . ε . . [ ]κλειρο[.			
		5			10			15

**Fr. 2** Three detached pieces containing (on the front) parts of ll. 1-18 and (on the back) parts of ll. 24-40 of Hy. ii. It would be impossible to tell that l. 1 was the first of a column but l. 24 plainly is so. The front therefore prima facie contained 23 lines

*Marginalia.* Ad 3 seqq. *τοτ* for the first *τ* perhaps *π* possible, for the second perhaps *υ* Ad 14 seqq. Before *μη* part of an upright, *γ]αμηλ[ε* not suggested For *λει* perhaps *λειε* Ad 18 seqq. For *ρε* perhaps *ση*

Back

(c)		(a)	
	]ρι...επι[		]χανουσης[
	]ηθεομ...[		]ενεριζειν[ 25
]....		]μαχ[	]ληϊμαχοιτ[
		οστισε[	]καιαπολλωνιμαχοι[
		τονχορο[	]ν,οτιοικαταθυμον[
		τιμησειδ[	]γαρ'επειδιιδεξιοση[
]εσαν[.]...αδιδωστοναπολ		ουδ'οχορο[	]βομφενομονημ[ 30
]...υμνοητοσαντα.χ <sup>ο</sup> . <sup>α</sup>		εστιγαρευν[	]ικαν,ουραφοιβονα[
].....[.]...[.]....		χρυσειατωπ[	]ριτοτ'ενδυτονητεπ[
].../			οχιτων πο.[
]...τ[.]τοξονκ,φιλι		ητελυρη[ . (b) .	]ρητικον
]δημητριαυτα εγε		χρυσει[ ]πεδ[ ]πολυχρυσογαραπολ[	]ολυκτιων,ητεφαρ[
]...γυμνοναεμμα		καιτρον[ ]ανος[ ]θωνικετεκμηραιο [ 35	
]...αεικαλουπ,εφοιβ'		καιμεγ[ ]ος[ ]αινεος,ουποτεφοιβο[	
]... <sup>η</sup> απολλωνος		θηλεια[ . . . ]πιχνοοσηλυθεπαρειαι[	
]...χ <sup>η</sup> σεπηλθεν		αιδεκομ[ ]ω[ ]...]υνελαια [	
]...ω [ ]...θηλιας		ουλιπο[ ]ενεθειραι [ 40	
] [ ]...τδγυν <sup>ς</sup>		]λ'αντ[	
]...[.]υς...λιπ[.]λεον		]αχορες	

*Marginalia.* Ad 25 μαχ[ possible but not verifiable Ad 30 The third line might begin τσαν λεγοι but other combinations offer themselves Ad 33 In the second line there seems never to have been any writing to left of what is now visible. I do not recognize the purpose of the horizontal stroke

## Fr. 2 Text

- 2 οιο]ν δλον v.l. ο[ ]α δ' δλον cum cod. Taur. (teste Nigra): οιο δ' δλον  
 5 τε: δε  
 6 θυραων v.l. πυλαων: πυλαων, but θυραων in the quotation Schol. K Theoc. xi 12.  
 7 επει: ο γαρ  
 μακρην: μακραν. The correction had been suggested.  
 8 ος: ες  
 ε]ντυνασθε: -νεσθε  
 9 οστις: οστις  
 10 ε]δεν: ε]δη. The reading of the papyrus had been conjectured.  
 35 και που[λυκτε]ανος: και τε πολυκτ. There may be the left-hand end of a hyphen below the first υ.  
 36 και μεν: και κεν (και μεν E). The correction had been proposed.  
 37 ηλυθε: ηλθε  
 38 I cannot verify λε[β]ο]υκν. The trace above the general level, which represents the next letter but one before υ, does not particularly suggest β, but this may be the result of damage.

*Marginalia*

Ad 3 seqq. εν Δη[λ]ωι[φοι]νιξ. Theopompus is presumably the historian. There is no reference to this famous tree in his extant remains.

Sup. 5 'Απόλλωνος

Ad 18 χελώνη and καθ'άρα, in reference to χέλυς, v. 16, may be recognized.

Ad 25 Perhaps κακόν ἔργον εἶπε . . . θεομαχ[εῖν, but the ink does not much favour ονε

Ad 31 Clearly τ[ι]ς ἀν[ο]δ[ο]ς ραδίως τὸν Ἀπόλλωνα ὑμνοῖη; But what follows escapes me.

Ad 33 Evidently a parallel to ἀεμμα. Δημήτηρ was the name of a poem by Philitas and may well have been the name of another by Phili(s)cus, of which part has reappeared (*Stud. It. Fil. Cl.* n.s. v 87, ix 37). I should guess that the first, which was in elegiacs, was quoted here, though I cannot interpret what is left well enough to rule out the second, which was in choriambic hexameters.

Sup. 33 Κ[ρητικόν]

Ad 39 No doubt κράζουσι(ν), though I cannot identify it in detail, followed by λιπ(ο)ς [ε]λ(αι)ον

Ad 41 στ[αγόνες]

## Hymn II?

Fr. 2(d) Front

Back

? Blank

? Blank

] traces [

].ετ.[

]λλεταια.[

].ωκεαν.[

]εργετη[

]ποτιθετ[

] traces [

].τουλυ.[

5

] traces [

5

].ποτ.[

].[

].[

Fr. 2 (d) is associated with those certainly containing parts of hy. ii on the strength of the correspondence of ll. 2-3 of the front with extant scholia on hy. ii 22 and 26. But it does not resemble 2(a)-(c) in appearance, I cannot attach it, and there are the further objections that verses 22 and 26 would have been in this codex on different sides of the page and that there is no certain identification of the contents of the back.

Front 2 .[, not λ (i.e. ἀλγα) nor ν (i.e. ἀντι τοῦ), but perhaps π, τ, or σ

Back 2 For κ perhaps χ After ρ apparently the end of a cross-stroke as of π or τ 4 .[, perhaps the upright of κ 5 .[, the left-hand arc of a circle

Front 2 ἀναβάλλεται ὑπερίθεται Schol. v. 22.

3 βασιλῆι τῶι Πτολεμαίω τῶι Ἐδεργέτῃ Schol. v. 26.

Back 2 Ὠκεαν- apparently ruled out.

3 υ] or α]ποτιθετ[ possible but there are alternative articulations.

4 Not apparently πουλυκ[τέανος, v. 35, possibly a form of Λύκτος, v. 33.

## Hymn III

Fr. 3 (a)

Front

Back

2

]βολ[

?

]νδ[

]νου[

28

]εγε[

]φε[

]αιν[

(b)

12	. . .	36	].ξ[
	]κεαν[		]ωεν[
	]σετιπ[		]οσβω[
	. . .		]ιμε[
	. . .		. . .

Fr. 4 Front

	. . .
	]ροιδικ[
	]αγαραλλη[
(85)	]κυκλωπε.[
5	. . .
(87)	]κυλακας[
	]ου [
	. . .

Back

	. . .
	]ταιηα.[
(113)	]κεροσχοσ/[
	]ρολοφολ.[
	blank

Fr. 3 contains (on the front) parts of ll. 2-4, 12-14, and (on the back) parts of ll. 28-9, 36-9 of *hy. iii*. Ll. 3 and 28, 13 and 38 are in corresponding positions, so that a column of 25 lines is *prima facie* implied. But the line corresponding to 2 is certainly not 27 and appears to be 20 (*ἀνδρῶν*), though obviously on any distribution by which 3 and 28 are brought on to opposite sides of the leaf 2 and 20 must, barring error, fall on the same side. Another perplexing observation is that the parts preserved on the back of (a) appear to have a different relative situation to the parts preserved on the front of (a) from that which the parts preserved on the back of (b) have to the parts preserved on the front of (b).

Fr. 4 contains (on the front) notes referring to ll. 85 and 87 and (on the back) to l. 113.

Front 2 Perhaps *κάπροι ἰδικῶς*, or the like, in a note on *μόμιον δάκος*, l. 84.

4 κε]ν *Κύκλωπε*], possible but not verifiable.

7 κ]κύλακας, l. 87.

Back 4 Not *ἐλάφ(ων)*

Hymn IV

Fr. 5 Front

130	. . .	. . .
	]ιονερ[	
	]ατοσκ[	
	]νειλη[	
	]οιαρη[	
	]να[	
	. . .	. . .

Back

158	. . .
	]χ[
	]ασσδ[
	. . .
	]υγι[
	]εξετοχ[
	]α[.].[
	. . .

Fr. 6 Back

169	. . .
	]πρω[
	]φορέου[. . .].[
	]υκοτεξινόστισελ[
	]ρον·οππότανουμ[
	]ριε[ ]αιε[
	]ρ[ ]ρ[
	. . .

Front

196	. . .
	]τοσαπέτρεχονεια[
	]ευβόγηθεκα[
	]ερη[ ]].[
	]ρ[ ]ε[
	. . .

## Fr. 7 (a) Front

232 ]ηθ[  
 ]δ'ου[  
 ]ειληθ[  
 ]τουμ[

## (b) Front

240 ]ωζη[  
 ]ετικτ[  
 ]εμογοε[  
 ]ετικτοιε[  
 ]ιδ'ου[  
 ]ηε[

## Fr. 7 (a) Back

260 ]δ[  
 ]ρ[.]ελι[  
 ]ρνοσελα[  
 ]λιχθε[

## (b) Back

268 ]απε[  
 ]ουδετ[  
 ]ήσεταιάλλ[  
 ]ιλεχαιώ[  
 ]ικρήτη[.  
 ]κ'έτιπ[

## Fr. 8 Back

282 ]οκέχ[  
 ]οικαλ[

## Front

308 ]..[  
 ]οτεθη[  
 ]ανέ[

**FR. 5-8** There is an inexplicable irregularity about the distribution of the lines.

196 is clearly the top of a column but 171, which corresponds to it, has parts of two lines above, so that the columns evidently started at quite different levels on the opposite sides of the page. The correspondence of 130 to 159 implies prima facie a column of 29 lines, the correspondence of 232 and 240 to 260 and 268 respectively a column of 28, and the correspondence of 282 to the space between 307-8 a column of 25-26. The complement of 25 appears to be found in fr. 3, of 23 is almost certainly found in fr. 2 and apparently in fr. 1. It looks as if there may have been a progressive increase and then a reduction, but the peculiarities of fr. 6 are a warning that the explanation may be much less simple.

**FR. 5-8**

132 η: ι equally possible; either, I think, more probable than ε, though I cannot rule this out.

159 παcc.: πανc.; παcc. Lasc. and now also 2225.

160 I cannot verify ωγ and without guidance should have suggested δ or λ for the second letter. There appear to be traces suggesting acute accents over the first and third letters.

161 έκρο: ι]ετο 2225.

170 [α]ν acceptable but οδ does not follow immediately though I could reconcile it with the traces which stand at about one letter's interval after the presumed ν.

171 κοτε: ποτε

196 To all appearances the top of the column. See introductory remarks.

197 There is some scattered ink before 'ε which I cannot identify with any particular letters.

243 τίκτοιε[ν: τίκτουςιν

244 ε adscript is not expected but if 'Αερεπ[η] was written the cross-stroke has completely vanished.

272 There is apparently ink after the last η of κρήτη and the η itself has an anomalous appearance. Without guidance κρήπη[ might well be read.

308 Above this verse I can recognize no letters corresponding to the end of 307, but neither do the traces convey the impression that they belong to a note.

## Hymn VI

Fr. 9 Front

(a)

].τα[... ]νοφορουςφερε[  
 ]λικροφ[ ]ροιχρυσωπλε[  
 ]ω[ ]καιβελτιονεξομεναφ[  
 ]πρυτανημωσμεγαλας.α[  
 ].νευτα[ ]πρεξεηκοντα[  
 } [ ] [ ] [ ] [ ]  
 ].[

5

(b)

125 ]τοικαιαν[  
 ]κεφαλας[  
 ]ροουχι[

(c)

130 ]μεσφ[ ]επρυτανη[  
 ]αδδετ[ ]εποτιτανθ[  
 ]ατωτεραι.αιτ[  
 ]ητινειχεραχατ[  
 ]εϊθαρονγονυ.τ[  
 ].[

**Fr. 9** Four detached fragments containing (on the front) parts of ll. 125-34 of *hy. vi* preceded in the top margin by part of a note or notes on ll. 127-31, and (on the back) parts of an argument of the *Hecale*. I cannot by means of the external indications bring them into precise relation to each other, though I think that the relation of (b) and (d) cannot be much different from that shown. It is to be noted that 2226 omits ll. 118-37

Front Upper margin 1 ], an upright 2 v. 127 3 εζομεν suggests that the text had a future 4 γα[ or τα[ 7 I am uncertain whether the traces are ink

**Fr. 9 Front**

128 εζομεν mg.: πασαιμεθα. πασεύμ. Meineke.

130 Above the first α ink which may represent a circumflex; between α and ε an insertion by the text hand which may be ι.

132 'Ελειθυ[η]: -θυία

133 ιθαρόν: ικανόν The v.l. apparently means here 'lively, active'. Usually elsewhere it is not used with a physical reference but as 'cheerful', 'pleased', or the like.

Argument of the *Hecale*

Fr. 9 Back

(b) (a)

]ηνχωρ[ ]να[  
 ]ενοσηνυ[  
 (d) ].πεφευ[ (c)

5 ]..ντ..λ.[ ]..[  
 ]νεκπεμπε[ ]ουκ[  
 ]νηκρυβδ.[ ].ηεπ[  
 ].ουκα[.]ρραγ.ντος[  
 ]πιλαμβανουσης[  
 ].κονεκαλης.τ[  
 10 ].[ ]..[

**Fr. 9 Back** 7 υε]του, ορ δμβ]ρου, κα[τ]α]ρραγέντος

8 νικτός ε]πιλαμβανούσης

9 ο]ϊκον 'Εκάλης

Fr. 10 Front

Fr. 10 Back

]ρ.ε[  
 ].φ[.]ι.ο.[  
 ].ιχορονφ[  
 ]αζητουσα[  
 ] φ...ι.[ ]η..[  
 ].[ ]..[

**Fr. 10 Front** The general appearance is not unlike that of fr. 9 and there is a reasonable possibility that in l. 3 of the upper mg. Καλ]λιχορον φ[ρ]εαρ should be recognized. ζητοῦσα in the next line is in harmony with the implication of this and I cannot say that ]φρων[ is an impossible interpretation of the traces in the top line of the text, which may therefore be *hy. vi* 7. If so, it will be observed that its relation to l. 125 (fr. 9 front) implies a column of nearer 30 than 23 verses.

Fr. 11 Front

Back

]σο...[ ]φ[.]ι.[.]  
 ]φοσουκ[ ]ωνεπανω[  
 ] [ ]ρουδεσα[  
 ]αιερε.[ 5 ]ουθησα[  
 ]ωξδ.[ ]ρονμ.[  
 ].[ ]παρδα[

**Fr. 11** Perhaps to be assigned to the *Hecale* (see comm. on back 3 seq. below). It is to be noted that the remains of the commentary on the back start a good deal higher than those on the front. The sequence of the sides is not determinable.

Front Text 1 ], the lower part of an upright The second letter after ρ is represented by what might be the foot of ε or c and this is followed by the lower parts of two uprights

Marg. 1 ], perhaps κ but the surface is damaged ], an upright with foot hooked to right

Back 1 For φ perhaps ρ or ψ

Back 3 seq. If δ Αἰγέος and Πανδίωνος are to be recognized, there is a fair likelihood that the note refers to something in the *Hecale*. Αἰγέος in Callim. fr. 53 (no doubt rightly assigned to this poem), Αἰγέι in the Vienna fragment i 5 (no. 34 Pf.) are other occurrences of the name.

5 ακολουθησα], or some other form of this verb, probable.

B

Αἰτ. γ̄

Fr. 1 Front

]...[

].απ[

].εγω·τ[

].ελα.[

Back

5

]θα[

]·χρ[

]η φαν[  
νυμ[

].φ[

λιρός ]έγώ· τ[ι δέ σοι τόνδ' επέθηκα φόβον;

ἄρχει τὴν τάλιν παιδὶ σὺν ἀμφι]θα[λεῖ.

Ἕρην γάρ κοτέ φασι· κύον, κύον, ἴ]·χρ[ο], λαυδρέ

θυμέ, σὺ γ' αἰείσει καὶ τάπερ οὐχ ὄσι]η

ᾠναο κάρθ' ἔνεκ' οὔτι θεῆς ἴδες ἱερ]ὰ φ[ρικτῆς

Fr. 1 2 ], the lower part of an upright 3 Callim. fr. 229 (no. 9h Pf.) 4 ], the top of an upright ], two dots, perhaps the tops of uprights; two letters may be represented 5 seqq. 1011 3-6 (9, 3 seqq. Pf.)

Αἰτ. δ̄?

Fr. 2 may be conjecturally assigned to Book IV of the *Aitia* on the ground that one of the fragments in the hand of P.S.I. 1218 certainly contains parts of that book (see 2170 introd.), though the argument is a weak one. Fr. 3-4 are associated here with fr. 2 simply on the strength of external resemblances.

Fr. 2 Front

]νεμ.[

].μελλε.[

]μηγισμ[

]κτορησιβασ.[

]ε...π[.]ρ.[

]....β.α.[

].νρ[.]οδ[.]α...

]παιδι]νεμο[νκαμερος·]

]α]ρεμελλεβ[ουναπομεσσαβα]

]μη]νεῖσιν]ηλιου]

Traces of two more lines followed by blank papyrus

Fr. 2 Front Text 1 seqq. P.S.I. 1218 a 4-6; 3 also Callim. fr. 539 <αἴλιος> δε θυμὴν εἶσι μετ' ἡελίου

Marg. 2 σημητ would suit but alternative combinations offer themselves ], the top of an upright with ink going to right, perhaps ε or ο

Fr. 2 Front Text 3 This MS. appears to have supported the quoted variant μετ' (Schol. *Il.* xi 62) against the other book text, ὑπ'

Marg. 1 ἀνακτορήσι· βασιλικαῖς cf. *Od.* xv 397.

2 If μήτηρ, perhaps referred to in ἀειραμένη Call. fr. 246 = P.S.I. 1218 a 2.

Back

]...[

]λωσαττ[

].ροιγαροίθε.[

].αντα·..ἴπ[

5 ]εντωτρεχε.[

].ν·τονμ[ε]λ.[

].ξενος.λα.[

].νευμεγεθη.[

]...σεω[.]νεπ.λ.[

10 ]..ν[.]χαλκε.[

].[.]δρ[.]αντα[.]][

]...[.]ταδ[

Fr. 2 Back The notes on this side start well above the level of those on the other.

3 ], π or τ 4 ], the loop of ρ or φ To right of α some interlinear ink, apparently the right-hand arc of a small circle 6 ], ν, the lower end of a stroke descending from left 9 ], traces compatible with ερ π[ε]λλ possible 11 ], an upright 12 For τ perhaps π, for δ perhaps λ, though there is the appearance of a base-stroke

10 seq. χαλκε- suggests [ἀν]δρ[ε]ῖ]άντα[

Back

Fr. 3 Front

]δο[

]ερπι[

]ημο[

].ε.[

].[

]....ο[

]ψαν[

].ην...ην[

].τμ[

]....ου[

]...[

Fr. 3 Front 2 ], the lower left-hand arc of a circle 3 ], the upper left-hand arc of a circle 4 ], the top of an upright ], traces compatible with the left-hand part of ω

Back 2 Before ο a stroke rising to right from below the line 4 interl. Possibly την πνοην (on α]ντημ[ν] but I can verify neither

Fr. 4 Front

]ολυει[

]ηνασ[

Blank

Back

]δεφε[

]εγραφ[

].φη[

Blank



].[

(45) Θεΐης ἀμνάμων ὕ]περιφ[έ]ριεται,  
 ]β[ουπόρος Ἀρρινόης] μ]ητρό]ς ε]σο, και δια] μ]έ]σσο  
 ]Μη]δείων ὀλοαὶ ν]ῆες] ἔβ]ησαν Ἄθω].  
 ]τί π[λόκαμοι ρέξωμεν] ὄτ' οὐρ]εα τοῖα κιδή]ρωι  
 ]ε]ῖ]κο[υ]σιν ; Χαλύβων] ὡς ἀπό]λοιτο γένος].  
 ]γ]ει]ό[θ]ει]ν ἀντέλλοντα ]κακὸν φ[υτὸν οἷ μιν ἔφ]ηναν  
 (50) ]πρῶ]τ]οι και τυπ[ίδων] ἔφρασαν [ἐργασίην].  
 ἄρτι[ ν]ειότμητόν με [κ]όμαι ποθέ(ε)κ[κ]ον ἀ[δε]λφεί  
 και ]π[ρό]κατε [γ]νωτὸς Μέμνονος Αἰ[θ]ίοπος  
 ]ῖ]ε]τ[ο κ]υκλώσας [β]αλιά πτερά θήλυς [ἀ]ήτης].  
 ἵππο[ς] ]ιο]ζ[ών]ου] Λοκ[ρ]ί]δος Ἀρρινόης  
 (55) .[.]α]σε δι]έ πνο[ι]ῆ]. με δι' ἡ]έρα δ' ὕγρον ἐνεΐκας

Marginalia

Fr. 1 Front

Left-hand mg. <sup>1</sup> Ἀρρινόης μητρ(ός) <sup>2</sup> κατὰ τιμὴν εἶ <sup>3</sup> πέν ἐπέεθ' ἄνακτος <sup>4</sup> τῆρ Ἀπάμας και <sup>5</sup> Μάγα·  
<sup>6</sup> τὴν τοῦ κιδήρου <sup>7</sup> γένε[ι]ν κακὸν <sup>8</sup> φυτὸν εἶπεν·  
<sup>9</sup> πρόκ(ατε)· εὐθέως· <sup>10</sup> βαλία / ποικίλα <sup>11</sup> θήλυς δὲ ἀ(κ)ήτης <sup>12</sup> διὰ τὸ γόνιμον <sup>13</sup> π]νοος ἀπαλός  
 To right of v. 12 θήλυς ἀήτης | ἐστίν και α[  
 Lower mg. <sup>14</sup> Χαλύβων ὡς ἀπό]λοιτο(ο) γέν(ος) / Χαλύβ(ες) Κυθί(ας) ἔθνος παρ' οἷς πρώτους  
 ἠύρεθη <sup>15</sup> ἡ ἐργασία τοῦ εἰδ]ήρου και ἕως ἐντεῦθεν [λέ]γεται τὸ περιτεμεῖν τὸ περικυθίσαι <sup>16</sup> εἰδ]ήρωι.  
 γειώ(θ(εν) εἶρ]ηται ἐκ τῆς γ[ῆ]ς:—βουπόρος] Ἀρρινόης / βουπόρος ὁ ὀβελίσκος[ε] .[ <sup>17</sup> Ἄθων:—  
 και πρόκατε γνωτ(ός) Μέμν(ονος) / γνωτὸς Μέμνονος ὁ Ζέφυρος. Μέμνων[ <sup>18</sup> ]... Ἡσιόδ( )·  
 Ἀστραίω δ' Ἡὼς ἀνέμου[ς] τ[έ]κε. τὸν μὲν τοῦ Μέμνονος ἀφ' τοῦ <sup>19</sup> ]... Ἡσιόδ( ) δ'ε' Τιθάνωι  
 δ' [Ἡ]ὼς τέκε Μέμνονα χαλκοκορυστῆ]ν <sup>20</sup> ἀ]ρπασθῆνα[ι] ὑπ[ὸ] τοῦ Ζ[ε]φύρου και εἰς τοὺς κόλπους  
 τεθῆναι τῆ[ς] <sup>21</sup> ]ν πεμφθέντος ὧ[ς] φησιν· αὐτῆ μιν Ζεφυρίτις ἐπιπρο[. <sup>22</sup> ] Ἀρρινό[η]  
 ἔχει ἐν Ἀλε[ξ]ανδρείαι χωρίον τε... μενον τετρα <sup>23</sup> ] Λοκροὶ Ἐπιζεφύρι[ο]ι εἰσί, διὰ τοῦτο ἔκα-  
 λείτο Λοκ[ρ]ίς. λέγεται .[ <sup>24</sup>

Fr. 1 Front

C

].[

] ]περφ[  
 ] ]ητροσσ[  
 ] ]εβησαν[  
 5 ] ]οτ' ου[  
 ] ]ωσαπολ[  
 ] ]ακονφ[  
 ] ]εφρασαν[  
 ] ]ομαιποθες[.] ονα[  
 10 ] ]κατε[.] ]νωτος μεμνονοσαι[.] ]ιοπος[  
 ] ]υκλωσας[.] ]αλιαπτεραθηλυς[.] ]ητης[  
 ] ]λοκ[.] ]ιδοςαρρινοης[ ]θηλυ. ητ[  
 ] ]μεδιηραδ' υγρονενεικας[  
 ] ]ουκαπαλος  
 ] ]ουκ,ισωσεντεν. εν[.] ]ε,τοπεριτεμειντοπερικυθ[  
 ] ]ητ,εκ...[.] :-βουπορ[.] ]αρσι' / βουποροσοβελισκο[.]  
 ] ]ων:-καιπροκατεγνωτ μεμ' / γνωτ,ος μεμνονοσοζεφυροσεμνων[  
 ] ]αστραιδ' ωσανεμο[.] ]τ[.] ]κετομμενονοσομνον[  
 ] ]ρησιωδ' δεπιθωνωδ[.] ]ωστεκεμμενοναχαλκοκορυστ[  
 ] ]πασθηναι[.] ]υπ[.] ]φ. ουκ,ειςτουσκολπουςεθ ναιτη[  
 ] ]νπεμφθεντοςω[.] ]φησιναι τμηνζεφν. τιςεπιπρο[  
 ] ]αρρινο[.] ]εχειεναλ[.] ]ανδριαχωριοντε... μενον,τετρα[  
 ] ]... ροιεπιζεφυρι[.] ]ειδιατροτοεκαλειτολ[.] ]ριλεγετ, [   
 ] ] traces δ, ζεφυρος traces  
 ] ] traces [





Fr. 2 Front

(b) ]οιαγεν[  
 ]ξ[ ]ε..ν[  
 ],οθε.[ ]μαγων.[  
 5 ]λασδ[.]...εξ.[ ]ται-φυλλ[  
 οιορ.[ ]α[  
 ]υσενεπαυτικ[ ]αεελνα  
 ].εγ[ ]...[ ].....[  
 ]...αντας.[  
 ]αιβ[.]...[ ]υθ[.]ται -τοιςιθμιονικ... [ ]  
 ]αινω[ ]διςτ[.]εά <sup>επηγαγετανε</sup> <sup>μεακα</sup> [ ]  
 10 ]σπαραπ[ ]κυνητωδελεαρχου <sup>εναουναυτ[</sup> <sup>καυλεξανδρειακαιλι [</sup>  
 ]ναι[ ]ηαμενωι <sup>βυεσακουσωνδιστεφεα[</sup>  
 ]γκαινε[ ]νεναυσιονυδωρ· <sup>αμφοτερωπαρα</sup> <sup>παιδοστονμελι [</sup>  
 ].λαμοιθρ...οσετισεγερα <sup>κερτηνλε'καυτοναρχεμο [</sup> <sup>ρονεπιμεγαρωμελικερ [</sup>  
 ],ρπωτισεπ[.]πτοληγαγ'αεθλον <sup>τητιθετατα [</sup>  
 15 ]...ωνπαροδικων <sup>ισθμια'επιδετω [</sup>  
 ].ταφίωντωνδεπανηγυριων <sup>αρχεμορωτανεμεα' [</sup>  
 ]αιπουλυσουουδ'οθενο[.]δενοδευω <sup>επιταφιοι.[</sup>  
 ..ν.ιπεριοδικ[  
 ]κανηρ'ενιγ'ουντωδ'εαλιτοτερος  
 ]ρουσαμογητιδιασφυραλευκαγυναικων <sup>ουδ'οθεν[</sup> <sup>οιδ' / ργ.[</sup>  
 ].σαβρεκτωγοννατιπεζοσεβη [ ]εουδε.[  
 ].πο.[  
 ]...ουπροειρημενουσαγνας:—  
 ]... / αποκορινθων,ισθμ[.]νη.[.]ρηπειρηνηκρηνηενκορινθω—  
 ].αγωναφεπηκολουθηκ[.]να ιταν[.]μεαεισακαιο[.]πινικοσεγραπται [ ]  
 ]...οννεμεακοναγωναδηλοι:—οφρακ.σασιβιοντις / ενακ,τητουσασιβι[ ]  
 ]...πορρωοικουντεςεπιτωκινυφιμημονοιοιεναλεξανδρ[.]ιακιν[ ]  
 ]...νοστησαρ.ωσοριζ-τηνηκαρχη[.]ονιωχωρανεστιδεκςπολις.[ ]  
 ]...τεφεαδεδιατοδινικησαιτονσασιβιον:—καιτομυριναιον / τ[ ]  
 ]...αλ.τροτησψιπυλησκαυγαρκ'ευριπιδ'τροφοσητοναρχεμορου[ ]  
 ].ημν[.]...νακαιηφαιστειασαποτησψηπυλησνοντοσ,ψιπυλ[ ]  
 ].t...v:—

... ]οιαγεν[  
 ]ξ[ ]ε..ν[  
 ],οθε.[ ]μ'αγων.[  
 ]λασδ[.]...εξ.[ ]ται  
 ]υσενεπαυτικ[αδ'αλλα]αεελνα  
 ]ηγα]γεν[ ]...[  
 ]οφρα κε **σω**]αιβ[ιο]ν [τις **Α**λεξανδρου τε π]υθ[η]ται]  
 ]την επι κ]αι ναιω]ν **Κ**ινυφι] διςτ[εφ]έα]  
 ]αμφοτέρω]ις [παρά π[αι]σί, [κα]κυνητήτωι τε **Λ**εάρχου]  
 ]και το **Μ**υρι]ναϊ[ον τωι γάλα θ]ησ[αι]μένωι,  
 ]θηλύτατο]ν και **Ν**ε]ίλο]ς α]γω]ν ενιαύσιον υδωρ]  
 ]ωδ' ε]πι]ημ[ικ]αλά μοι θ]ρησ]πι]τόσ ε]τεισε] γέρα  
 ]...ου γ]άρ πώ τ]ικ επ[ί]ε] πτόλι]ν η]γαγ' ]αεθλ]ον  
 ]...ταφίων τ]ώνδε πανηγυρίων  
 ]αι πολύς, δν ουδ' ο]θεν ο[τ]δεν οδεύω  
 ]θητό]ς ανήρ, ενί γο]υν τ]αυιδ' ε]α λιτότερος  
 ]ρους αμογητι δια σφυρα λευκα γυναικων  
 ]και πα]ις αβρέκτωι γούνατι πεζος εβη

Marginalia Fr. 2 Front

Right-hand mg. <sup>1</sup> φυλλα[ <sup>2</sup> οιορ.[ <sup>3</sup> α[  
<sup>4</sup> illegible <sup>5</sup> ].αντας. <sup>6</sup> τοις 'Ι(ς)θμιονικ... <sup>7</sup> επήγαγε τα **Ν**ε <sup>8</sup> μεακά. <sup>9</sup> τωι **Μ**ελ[ε]κέρτη.  
**Κ**ιν(υ)ψ· ποταμός της **Λ**ιβύ(η)ς. <sup>10</sup> ενα ουν αντ[ον] <sup>11</sup> και **Α**λεξανδρείς και **Λ**ι <sup>12</sup> βυεσ ακούσων διστεφέα.  
<sup>13</sup> αμφοτέρωι παρά <sup>14</sup> παιδ(ι)· τον **Μ**ελι <sup>15</sup> κέρτην λέγ(ει) και τον **Α**ρχέμο <sup>16</sup> ρον. επι μεν γαρ τωι **Μ**ελικέρ  
<sup>17</sup> τηι τίθεται τὰ <sup>18</sup> **Ι**σθμια, επι δε τωι <sup>19</sup> **Α**ρχεμόρωι τὰ **Ν**έμεα.  
 Above v. 15...των παροδικων <sup>20</sup> επιτάφιοι [ ] <sup>21</sup> ..ν.ι περιοδικ[οί  
<sup>22</sup> οὐδ' οθεν <sup>23</sup> οἰδ(εν) / ρ γ [ ] <sup>24</sup> ]ε οὐδὲ [ ] <sup>25</sup> ].πο.[  
 Lower mg. <sup>26</sup> ]α τοὺς προειρημένους ἀγῶνας:— <sup>27</sup> ]λικ( ) / ἀπὸ **Κ**ορίνθου και  
<sup>28</sup> **Ι**σθμ[ο]υ. ἢ γ[α]ρ **Π**ειρήνη κρήνη ἐν **Κ**ορίνθωι—[ ] <sup>29</sup> ]. ἀγῶνα φ(ησιν) ἐπηκολουθηκ[ε]ναι τὰ  
<sup>30</sup> **Ν**έμεα, εἰς αὐτὰ και δ[ε] ἐπίνικος γέγραπται[ ] <sup>31</sup> ] τον **Ν**εμεακὸν ἀγῶνα δηλοῖ:—**ὄφρα κε σω**σίβιον  
<sup>32</sup> **τις** / ενα και της τοῦ **σω**σίβιου <sup>33</sup> ] πόρρω οἰκούντες ἐπι τωι **Κ**ινυφι μὴ μόνον οἱ ἐν **Α**λεξανδρείαι,  
<sup>34</sup> **Κ**ινυψ <sup>35</sup> ] .νος της αρ,εως ορίζων την **Κ**αρχη[δ]ονίων χώραν. εστι δε και πόλις [ ] <sup>36</sup> ]  
 διστεφέα δε δια τὸ δις νικῆσαι τον **σω**σίβιον:—και τὸ **Μ**υριναῖον / τ[ ] <sup>37</sup> <sup>38</sup> **Μ**υ]ριναῖ[ον] γάλα τὸ της  
<sup>39</sup> **Υ**ψιπύλης. και γάρ κ(α)τ' **Ε**ὐριπίδ(ην) τροφός ην τοῦ **Α**ρχεμόρου[ ] <sup>40</sup> <sup>41</sup> **Α**ημ[ω]ι **Μ**ύρινα και **Η**φαιστεία.  
 ἀπὸ της **Υ**ψ(ι)πύλης οὖν τὸ της **Υ**ψιπύλης [ ] <sup>42</sup> ].t...v:—

If C fr. 2(b) is correctly located, and the evidence both external and internal makes this, in my judgement, certain, it will hardly be questioned that the end of the *Coma Berenices* is to be recognized in the verses, which precede the beginning of the *Κωκυβίων νίκη*, contained in the upper part of fr. 2 back. Fr. 2 back, therefore, follows fr. 1 back. At what interval? If we make the Latin version of Catullus the basis of calculation, there were 16 verses (corresponding to 79-94) after the last on fr. 1 back up to and including the verse containing the mention of Aquarius and Orion, which is the sixth extant on fr. 2 back. If they were all in this copy, 10 must be supposed lost before the first extant on fr. 2 back, which would then have contained a column of 32 lines.<sup>1</sup> This is a highly improbable hypothesis. It is an easy reckoning that fr. 1 back contained only 23 lines to the column (namely, those corresponding to 56-64, of which the Greek is actually found in P.S.I. 1092, 13-21, together with those corresponding to 65-6, to which there are references in the marginalia of this copy, though they themselves survive neither here nor in P.S.I. 1092, and those corresponding to 67-78, represented by the verses still extant on fr. 1 back), and there is other evidence for this complement. If fr. 2 back contained approximately the same,<sup>2</sup> we are driven to the conclusion that in this manuscript there were 10 fewer verses between the last on fr. 1 back and the sixth on fr. 2 back than there are in the Latin between 78 and 94. Their absence may be due to mere accident, but since there is in any case the difference between Catullus and this manuscript that in the one the poem ends with the Aquarius-Orion verse whereas in the other there are two more verses after it, it may be explicable by the existence of alternative conclusions. However that may be, my view shortly stated is that fr. 1 back and fr. 2 back were consecutive conjugate leaves and that no complete line is lost between the last of the one and the first of the other.

**Fr. 1 Front.** *Text* 2 *Θεός ἀμν.* ex Suid. suppl. Pfeiffer 2-13 P.S.I. 1092, 1-12, of which the supplements are adopted except where others are specified 6 seq. Call. fr. 35<sup>c</sup> 7 γγο- P.S.I. 1092, 6 9 [ν] my supplement 12 *λοκρικος* P.S.I. 1092, 11, elocridicos O, G (δι G) Catulli, i.e. *Locricos*, *Locridis* variants, *λοκρικος* mg. 23 13 [.] the first letter represented by the lower part of an upright; if it was narrow and followed by a narrow letter, [.] might be written; thus [cτ], for instance, would be possible but η[ρπ] not. See app. crit. on mg. 20 Between η and μ I should have guessed c rather than ε but the traces are very much confused

**Marginalia** 1 *μητ* is very uncertain as a reading, and there may be more ink to its right 4 I do not think that / (i.e. *εστν*) can be recognized in the trace between ρ and α 13 *πνοος* is a strange word to find in the interpretation of a gloss, being itself a rare word, but I see nothing more likely 14 Or *Κυθηκ(όν)* 16-17 Perhaps *λέγει δὲ τὸν Ἀθων* 18 Hes. *Θεογ.* 378 After *Μέμονος* a monogram apparently consisting of μ with a long ι, surmounted by ο, through the middle 19 Hes. *Θεογ.* 984 20 *δρπ* not satisfactory, what is interpreted as a trace of the loop of ρ being rather higher than the level expected, and *ηρπ* cannot be accommodated in the text (see above), but I can suggest nothing more likely 22 After *τε* apparently *ε*, but I am not sure of the trema, of which the right-hand dot would have to be supposed lost; next prima facie δ, followed by two uprights and what resembles the middle part of μ having lost its feet. I can make no suitable word and some of what I have taken for ink may be pits in the surface of the papyrus. I do not think it was simply *τετραμμενον τετραμμενον* written twice 24 *Ζέφυρος* occurs again towards the middle of this line, otherwise I can make out only a few disconnected letters

**Fr. 1 Back.** *Text* For the 9 verses which presumably stood at the top of this column see P.S.I. 1092, 13-21, in which I have inserted the supplements afforded by the marginalia of our MS.

3 At the beginning of this verse *πρόσθε μὲν ἔρχομεν* to be supplied? See mg. 7, 36 4 ]νο[

<sup>1</sup> It is hardly necessary to mention the possibility that a leaf (or more) is lost between fr. 1 back and fr. 2 back. For in that case the *Coma* must have ended within it and the verses at the top of fr. 2 back represent the end of another piece. Though it is true that in 1793 there does appear to be another piece between the *Coma* (if it is rightly recognized in 1793 cols. i-iii) and the *Κωκυβίων νίκη*, no one is likely to be disposed to accept the hypothesis that it, too, concluded with a verse mentioning Aquarius and Orion.

<sup>2</sup> It cannot have contained exactly the same, barring error, since the metrical succession precludes the addition of a single line. But error there is (between ll. 15 and 16) and the correction of it (by the insertion of 1793 vi. 3) makes up the required number.

possible but ]ε, ο[ not ruled out 5 I cannot satisfactorily combine the traces at the end. The first two letters might be αρ, the fourth ο, before ν perhaps ε, ι, or ο 9 Before θ perhaps the foot of an upright 10 After κ an upright on the edge of the break 11 The ink does not suggest ε (in *ρε*) either in the text or in the marginal note; ο would be more satisfactory in both places

**Marginalia** 12 Perhaps -τ[.] i.e. -των[ 14 *αν* would naturally mean *ἀντ(ι τοῦ)* but I am not sure that here it may not stand for *ἀν(α)τ(ελλοντ-)*, see comm. 19 *διχ( )* presumably a lemma (*discerpet*, Catullus) though not followed by the usual diagonal stroke *αμει[.]* is the prima facie probable interpretation of the ink, but I can make nothing of it 26 The last letter looks most like γ' or c' 27 Arat. *Φαιν.* 148 (where the best tradition is *ποσει δ' ὀπισθοτέροις*) 28 ?Arat. *Φαιν.* 145 compared with 255 29 Between *ουτ* and *λλ* what looks like a shallow ε followed by a convex ι or shallow c followed by a diagonal stroke sloping down from left to right, which is given the appearance of χ by a long diagonal stroke starting in the following line and rising from left to right 30 ]εμφ not suggested Before ην what looks like the base of a circle After *παν* prima facie α 31 c[ or η[ suggested 34 Last letter π or τ 34-5 Something like *ἔνις Ἀκμονος ὁ Οὐρανόσ* 36 Before ν the lower part of an upright descending below the line I am not sure how far the lemma starting with *πρόσθε* extends but I am disposed to see in the ink immediately before *κοινη* the upper end of the diagonal stroke marking its conclusion. If the letter after *πω* was ρ—and the trace of ink appears to be compatible with the top left-hand part of this letter—I should be inclined to propose *μετσοπαρ* /, but I am quite unable to verify this

**Fr. 2 Back.** *Text* 4 [., the left-hand arc of a circle, I believe φ rather than c 5 [., the upper part of an upright swinging slightly to right as it descends; there may be a trace of a horizontal stroke going to right from its top 6 [., δ or λ suggested [., the right-hand end of a horizontal stroke on the line, ?δ 8 [., the left-hand end of a cross-stroke, e.g. π, τ ]...[., the combination of the traces is uncertain; ]κκ[.] might be suggested but the first κ would apparently have some unexplained ink at the upper end of its right-hand stroke; another possibility would be ]ε (or some other letter containing an upright). ε(ο, c)[ After ν a dot level with the tops of the letters, perhaps the left-hand end of a cross-stroke 10 [., γ, π, τ 11 After ε the lower part of an upright apparently followed by the foot of a second upright. Between this and ο there is room for some two-letter combinations. Between τ and ν perhaps the middle part of ι 14-20 1793 vi 1-8 15 [., ε cannot be verified 15a supplied from 1793 vi 3 19 Schol. *Lyc. Alex.* 522, Schol. *Ar. Eq.* 561 22 [., the lower part of an upright followed by the lower left-hand part of ε, c, or a similar letter. I should rule out the possibility that the two signs could be combined as π Before ξ perhaps ι

**Marginalia** 1 I am not sure whether there is ink at the left-hand end of the horizontal stroke 5 [., the lower parts of two uprights; from their relation to one another and to the next line I should guess π After α what looks like the tail of ρ but I am not sure that it is ink and perhaps α[.] should be written 23 [., perhaps the base of c or the like I can think of nothing more probable than *εἰς τὰς . . . β νικ(αc)*, but *τὰς* cannot be verified and η, not β, is suggested 24 [., a dot level with the tops of the letters 25 Perhaps ]γράφει [., the left-hand end of a cross-stroke as of τ

**Fr. 2 Front.** *Text.* 2 *γερ* very doubtful; the first represented by an upright with foot hooked to right, what I have taken for traces of the cross-stroke being perhaps ink which has run along a fibre, the second represented by an upright (abnormally straight for the back of ε) with no overhang visible and what I have taken for the cross-stroke and foot being also perhaps run ink, the third represented by the foot of an upright and the upper part of a diagonal, which appears to descend too steeply 3 There appears to be scarcely room for two letters between ε and γ. If ε could be read as ο, in spite of the appearance as of a cross-stroke in the middle, *ολω* would perhaps be tolerable 4 After ν the lower left-hand arc of a circle, perhaps ω most likely 5 Before c apparently the right-hand arc of a circle and a high stop which may be part of a letter in the preceding line After ε the left-hand ends of δ, λ, χ 7 I cannot distinguish where the text finishes and the marginal note begins 8-15 1793 vii 1-8 8 [.] I cannot identify 10 -ρω... *παίδε* 1793 vii 3 12 The sign after *υδωρ* is a short upright hooked to right at the foot and with a loop open below at the top right-hand side 13 In *επτ* the middle letter is not verifiable and the last depends on 1793 vii 6 14 The first three letters of the verse appear to be *ετ* in 1793 vii 7 -θλα 1793 vii 7 16 Callim. fr. 445

*Marginalia* 5 ], the lower parts of two uprights with feet hooked to right 6 Presumably -καίς (or -κοίς?) but not verifiable 20 ], prima facie the upper part of ι but γ not ruled out 21 Perhaps νο, though there is the appearance of a stroke going to right from ο. I cannot make out εἰς οἱ or ἦσαν οἱ and νο has blank spaces on either side 24 ], the left-hand arc of a circle 25 ], the upper part of an upright projecting slightly above the general level 29-32 The beginnings of these ll. are rubbed so that only shadows of letters remain 30 Before πορρω possibly κ, οἱ 31 αρ. εω: the missing letter or sign seems to be represented by a diagonal descending left to right from the level of the tops of the letters to some distance below the line; ε is represented by the right-hand ends of three horizontal strokes 35 ], part of a stroke descending left to right

**Fr. 1** Front. 2 (with mg. 1 seqq., 16 seq.) 'Thy mother Arsinoe her ox skewer' omitted from the Latin, no doubt refers to Athos, as I believe the comment said, though I cannot verify it. The conceit 'peak ~ obelisk = spit = ox skewer' is tolerably far-fetched.

Both the Arsinoes married by Philadelphus had a connexion with Thrace, as daughter and as wife of Lysimachus. The second, who is in question here, was no relation by blood of Berenice. She had adopted Ptolemy (Euergetes) whose 'wife and sister' Berenice, being actually daughter of his uncle by adoption, became, and the θεοὶ Ἀδελφοί are designated γονεῖς of the pair (e.g. Canopus stone 21). It is presumably in virtue of these fictions that Arsinoe can be alluded to as 'thy mother'.

7 (with mg. 15 seq.) γεύθεν: γηοθεν not only P.S.I. 1092 but the first hand of Apoll. Dysc. π. ἐπιρρ. 188, 19 Schn., though the text seems to imply γεύθεν.

It is τὸ περιτεμεῖν εὐδῆραι for which περικυθίσαι is used.

12 ἵππος: doubts about what Callimachus wrote are now removed, doubts about what is meant by calling Zephyrus 'the horse of Arsinoe' still remain. I can see no reason for it except that she was conceived of or depicted as riding him. Hesych. ἵππια Ἀρσινόη ἢ τοῦ Φιλαδέλφου γυνή has no prima facie relevance to this.

Λοκρίδος (with mg. 22 seq.): the explanation of this epithet given in the comment, so far as I understand it, appears to be that it arises from Arsinoe's possession of a precinct in Alexandria which has some relation to the Epizephyrian Locrians (τετραμμένον πρὸς . . . οὐ) Λοκροὶ Ἐπιζ. εἰσί?).<sup>1</sup> The variant Λοκρικός of P.S.I. 1092 gets some support from Dionys. περιήγ. 29 Λοκροῖο . . . Ζεφύροιο (with the notes of Eust. and Schol. anon. on the passage).

I should infer that Catullus (whose MSS. attest the variants Locridis, Locricos, written in some exemplar: Locricos or -idis), since he inserts alis, which has no direct representative in the Greek, would have preferred Locridis.

13 seq. (with mg. 20 seq.) In spite of the impossibility of accommodating ἤ[ρη]ace to the conditions in the text and the improbability of the reading εἰρηασθῆναι in the note, I know of no other verb nearly so likely to be what Callimachus wrote.

The note I suppose ran: φησὶν ὁ πλόκαμος . . . . . τεθῆναι τῆς [Ἀφροδίτης ὑπὸ τῆς Ἀρσινόης ἐφ' αὐτὸν πεμφθέντος . . .], or to that effect.

**Fr. 1** Back (P.S.I. 1092, 16 seq.?) mg. 35 There can be little question about the general tenor of this note: 'Acmon's suckling is Uranus for he was Acmon's son' (see Schneider on Callim. fr. 147 and P-W in v.). 'ἵνις is properly the child at the breast—'; if an etymology follows, divers are found, of which the most apt to this place seems to be that given, with others, in Choerob. π. ὀρθογ., Cr. A.O. ii 220, 25, παρά τὸ ἵνουν τὸ σημαῖνον τὸ θηλάζειν. What came next I cannot guess. κανόνιον may be a 'table' of stars or similar list.

But where is the implied lemma to be located in the text? At first sight the only possible place appears to be the couplet corresponding to 59-60 of the Latin, now partially recovered in P.S.I. 1092, 16-17, for that is the only place in the neighbourhood where there is mention of 'sky'. I cannot assert that this location is impossible, but it lies open to the objection that it presupposes the insertion of a note on verses corresponding to 59-60 between notes on verses corresponding to 65-8. Such an occurrence would not be without parallel elsewhere,<sup>2</sup> but I can adduce no other evidence of a like

<sup>1</sup> Cf. Callim. fr. 446.

<sup>2</sup> The scholia on Callim. ἡγ. iii in P. Amh. 20 take the verses in the order 109, 107, 114, 117, 145, 146, 138, 161. Nothing, I believe, turns on the fact that the first 7 lines in the lower margin,

irregularity in this MS. and what I regard as a more probable hypothesis is offered below (see on mg. 34).

On either view Catullus will have departed considerably from his original. If Ἀκμονος ἵνις (or something very near to this) is to be assigned to the specified couplet, it does not look as if the 'crown' can have been directly named but as if the phraseology were something like 'That Acmon's suckling should not display to men Ariadne's sign alone,<sup>1</sup> but that . . .'. But I can suggest no satisfactory supplements of οἱ or εἰσι (ῥεπιφί)

mg. 27 seqq. The end of a note referring to the lost verse (or couplet) corresponding to 65 (or 65-6) of the Latin. Something 'must be taken' in such-and-such a way, 'since the constellation Leo lies under Ursa major'. This position is corroborated by a line of Aratus and the statement added, 'he says that Coma resembles the Pleiades in form on the ground that . . .'.<sup>2</sup> I can find nothing in Aratus by which to explain this assertion and, if φησιν is taken as referring not to Aratus but to Callimachus, nothing in the Latin to warrant it.

mg. 29 καθάπερ: prima facie the following extract should contain confirmation of the same assertion. What it appears to contain is an account of the constellations by which Coma is surrounded.

Διοφίλ. . . . Προκ[. . .]ωι: the writer and the work appear to be unknown. The extremely small remnant after λ does not particularly suggest ο and I am not sure that a female name Διοφίλη would be ruled out.

mg. 30 seq. ], μφανες: I am fairly sure that εμ- was not written. It seems not impossible that ἀμφανές for ἀφανές, on the model of the Homeric ἀμφακή, might be the word.

'Staying the eyes on the starry Wain'. This might be said of another celestial figure, but Arcturus, the most likely candidate, is excluded by the gender (and besides, Bootes has his place in a subsequent verse, mg. 33) and I am inclined to think that we may recognize a reference to some feminine star-gazer. Directions for finding the 'faint constellation', Coma, might well start with 'look at the Wain', since it is the one constellation that everybody knows.

τῆν ἄρα I think a possible reading, though τ is not particularly suggested by what is left of the letter. I should look for something like 'her (the Wain) <you shall see> all night, how . . . she lies stretched out at length and how many stars close together on this side and that mark her form', but it is to be said that παν[ ] is not the most natural interpretation of the ink, though not altogether to be rejected, and that neither ἀμφίς nor καί can be verified. The form of the sentence proposed may be compared with Arat. Φαω. 170 οὐδ' αὖ μιν . . . ἀστέρων ἀμφοτέρωθεν . . . τυπώσων.

mg. 32 'Virgo' <is near> 'and not far from Leo it hangs . . . but touches' a part of Leo or Léo with a part of itself? It may well be that οὐδέ is meant.

mg. 33 Apparently ηοιαμεγαλοσπα[ ] I cannot correct the evidently corrupt end of this group of letters. Who does so may supply a key to the proper articulation of the beginning, which can be carried out in many ways (e.g. ηοια, η οια, η ο ι α, η ο ι α).

mg. 34 ]ωτη( ) κτλ. The commentary has here, I presume, returned to the text of Callimachus. Though there are obviously many ways of expanding the contraction -ωτη( ), I am disposed to think that probability favours the view that the coincidence with the end of Βοώτης is not fortuitous and that what was said may have been something like ἄγειν τὸν Βοώτην τὸν Πλόκαμον εἰπέ κτλ. A

27-33. refer to a couplet, that corresponding to 65-6, lower in the column of text than a couplet referred to in subsequent lines. For the first 7 lines may well be the continuation of a side-note beginning higher up in the lost left-hand margin and refer to a point in the text below one referred to by a note which starts in the lower margin.

<sup>1</sup> In any case I am inclined to think that something of the nature of 'display' or 'be displayed' 'to men' is more likely to have been said than what has hitherto been proposed, and that the proper punctuation of P.S.I. 1092, 17-18 is a comma at the end of 17 not after ἀριθμὸς in 18. ] ἐν πολέεσσιν ἀριθμὸς ἀλλ' ἂν φαίνομαι καὶ . . . ἐγὼ, that is, ἀλλὰ κἀγὼ ἀστρὸς ἐναριθμὸς φαίνομαι, seems to me more or less what sense and style require.

But this is not at the present time any affair of mine.

<sup>2</sup> 'it lies . . . stars' or 'stars lie'. I should guess that the comparison turns on one or more of the following points, that both constellations consist of dim stars, that both consist of seven stars, that both are triangular. Cf. e.g. Schol. Arat. Φαω. 255 . . . ἀμυδραὶ καὶ ἔχουσι σχῆμα τρίγωνον (of the Pleiades) with [Eratosth.] Catast. 12 ὀρώνται . . . ἐν τριγώνῳ . . . ἀμυροὶ ἐπτά (of Coma).

reference to the rising of Coma followed by Bootes expressed on these lines might naturally have contained a mention of 'sky', 'lead back to Acmon's suckling' for 'up into sky', would be an apt counterpart to 'down to ocean' and the necessity for supposing this note out of place (see above on mg. 35) disappears. It forms part of the evidence to be next considered.

3 (with mg. 7 seqq., mg. 34 seqq.) The Greek text corresponding to vv. 65-70 of the Latin version having all but completely perished, the utmost that can be undertaken with the material now at our disposal is the determination of its general outline and even this throws up problems which I am unable to resolve completely.

(a) If Bootes was mentioned by this name and not by a synonym, of which there is nowhere any hint, it must have occurred in a hexameter and almost certainly at the end of it. (I say 'almost', since I am not sure that the genitive might not be accommodated in another place.) As it does not conclude the hexameter believed to end in 'Ωκεανόνδε (whether that is rightly recognized or not), it must be presumed to have been placed in the previous hexameter, that corresponding to 65 in the Latin (or possibly in theory, in the genitive, before 'Ωκεανόνδε, but it is not in fact, see below). I should judge that there is a fair probability that a reference to Bootes is to be recognized in mg. 14-15, which I take to have said that 'according to Hesiod, Bootes rises in a horizontal position and sets in a vertical one' or words to that effect,<sup>1</sup> but though this is found after the lemma *πρόθε μὲν ἔρχ.* I do not think that any inference can be drawn about the relative positions of the words *Βοώτ-* and *πρόθε μὲν ἔρχ.* in the text. The position of these two elements appears to be reversed at their occurrence in mg. 34 and mg. 36.

(b) *πρόθε μὲν ἔρχομεν*: in spite of all efforts I have failed to identify the ending of the participle in mg. 36 where it is written out. Constructions admitting nominative, accusative, genitive, or dative could be devised. Nor have I been more successful with the letters between this and *κοινη*. If they formed part of the lemma—and I am very much inclined to believe that the ink before κ is part of the diagonal stroke marking the end of such rather than part of a letter—the lemma will certainly have come from a hexameter, not a pentameter, and then almost certainly from the hexameter of which 'Ωκεανόνδε is believed to be the end. *πρόθε μὲν ἔρχομεν μετοπωρινῶν* ('Ωκεανόνδε) is, I should judge, consistent with the traces and, as I shall try to establish, in harmony with the astronomical requirements.

With regard to the next words I suggest with some confidence that in *κοινη*, to *δύσεως* we should recognize a statement that something is 'applicable both to the rising and the setting', that is, a sentence of the form *κοινη τὸ < > εἴρηται ἐπὶ τε τῆς ἀνατολῆς καὶ τῆς δύσεως*, though I must admit I have not to hand a parallel for *κοινη* in the acceptance of ἀπὸ κοινοῦ, for which, however, *κοινῶς* is unexceptionable. The grounds for this statement follow in a sentence which again I have some confidence in restoring. ἀνατέλλ[ει], I suggest, was balanced by δύνε[ι], μετὰ τὴν ἑαρινὴν ἰσημερινὴν by πρὸ τῆς χειμερινῆς τροπῆς, τροπῆς because ἰσημερινὴν precludes a precedent ἰσημερίας, χειμερινῆς because the effect of *θερινῆς* would be to divide the indications of date between different years. With this reconstruction then we have: '< > is to be taken with both the rising and the setting. Coma rises, he says (see note 1 p. 97), before the winter solstice and sets after the spring equinox.' The missing element, obviously the time of day, may be at once supplied from the parallel statement in mg. 10 seqq., *ἔωθεν*. There the indications of date are contained in [μερινῆς]μερινῶν . . . *θερινῆς*. It is hardly to be doubted that *χειμερινῆς* was written but 'winter equinox' has no signification and of the two words *χειμερινῆς ἰσημερίας* one must be emended. The following *θερινῆς* might be thought to point to *τροπῆς* for *ἰσημερίας*, but if 'after the spring equinox' in the lower note is equated with 'at the summer <solstice>' here, 'before the winter solstice' there should correspond to 'at the autumn equinox' here. I should therefore recommend: *τῆς μὲν μετοπωρινῆς ἰσημερίας ἔωθεν ἀνατέλλοντ-, τροπῆς δὲ τῆς θερινῆς ἔωθεν δύνοντ-*, or something not much different from this.

<sup>1</sup> It is not to be expected that my rendering has hit off the exact form of the words I conjecture attributed to Hesiod. What I take to be meant is what Aratus expresses in the contrast *τέτρασι γὰρ μοίραις ἄμυνδι κατιόντα Βοώτην* 'Ωκεανὸς δέχεται (Φαν. 581 seqq., cf. 721 seqq.) (ἀβρόος ἀντέλλει (ib. 609), on which see Hipparch. in *Anat. et Eudox.* ii cc. 19 and 23 (Bootes takes two hours in rising, between four and five in setting).

As no statement of the sort is to be found in our Hesiod, it may perhaps be added as a new fragment on the trifling remains of the Hesiodic *Ἀστρονομία*.

When we turn to considering the astronomical facts with which the two notes are concerned, the supplements and corrections proposed on largely formal grounds appear to me adequately confirmed. It is not in question that the constellation referred to is one or other of Coma and Bootes. In the poem itself it is the movements of Coma that are described<sup>1</sup> and so, I should say, it is in the lower note, but the other, I am inclined to think, as an explanation of the greater exactitude to which it pretends, may be based on observations of Arcturus. But in relation to the poetic text nothing turns on this point. The positions of Coma and Arcturus calculated for the latitude of Alexandria in the year 250 B.C. are as follows:<sup>2</sup>

Coma is first visible on rising	Sept. 3	
Arcturus is first visible on rising	Sept. 27	
		Autumn equinox Sept. 27
		Winter solstice Dec. 28
		Spring equinox March 25
Coma is first visible on setting	April 12	
Arcturus is first visible on setting	May 28	
		Summer solstice June 26

(We happen to know the dates given by Eudoxus for the dawn rising and setting of Arcturus. They are Sept. 14 and June 6 respectively.)

The relevance of the commentary to the text is then that the dawn setting defines the portion of the annual cycle when the constellations are in the sky at night and below the horizon in the daytime, that is, the period delineated (for Coma) in the couplet 69-70 of the Latin, and the dawn rising that when they are below the horizon at night and in the sky during the day, delineated only ambiguously and defectively in the couplet 67-8 of the Latin but, as I think has already appeared, with precision in the corresponding verses of the Greek, in the reconstruction of which another step forward may now be taken. Since 'at dawn' was only once expressed, it is probable that it was not expressed in this couplet (particularly if *μετοπωρινῶν* is right, since season of year and time of day are correlated) but in the next, where the Latin implies it; 'rising' may well have been expressed, but it may only have been implied in 'leading back' (or however this notion was put).

To sum up, the evidence seems to me to point to the following general form of the Greek original corresponding to vv. 65-70 of the Latin:—at the end of the first hexameter (= 65): *Βοώτης* or the appropriate case; the second couplet (= 67-8): descending before him in autumn to Ocean and leading him up again to Acmon's suckling; the third couplet (= 69-70): but though the gods walk on me at night and . . . Tethys (receives) again at dawn.

5 ἀλλ' εἰ καί suggested by the Latin.

6 It is natural to look here for *πολυὴ Τηθύς* or a case of it, but I cannot identify what precedes *τη* with either *λη* or *λημ*. So little remains, however, that I am not prepared to say that *λημ* at least might not be possible.

7 seq. 'No ox shall curb . . .'. Of the various explanations given of the meaning of *βοῦς* in the phrase *βοῦς ἐπὶ γλώσσης* that found here, mg. 16 seqq., 'fine paid by twaddlers', is among those mentioned by Hesychius (in *βοῦς*) = Zenob. ii 70 = Suidas (in *βοῦς ἐπὶ γλώσσης*).

I need hardly point out that the position I have assigned to the lemma is not certain. It might precede *οὔτ'ε*.

<sup>1</sup> For this reason the punctuation to be adopted in mg. 37 seems more likely to be . . . γάρ, φησιν, ὁ Πά. 'the Lock rises, says (the poet)', than . . . γάρ, φησιν ὁ Πά., 'it rises, says the Lock'. The second, to go by the Latin, is not true and, though the first might have been unambiguously expressed by ἀνατέλλειν . . . εἶπε τὸν Πά., it does not seem that in their allocation of *φησιν* and *εἶπε* these notes follow a hard and fast rule.

<sup>2</sup> They were procured from H.M. Nautical Almanac Office for my use by my colleague, Professor S. Chapman, F.R.S., whom I have to thank not only for this service but for very great kindness and the most cheerful patience in answering uninstructed questions about the heavenly bodies, of which, like Samuel Butler, I know nothing. 'I know the moon.'

I should add that I am warned that for various reasons the dates I have given are liable to be many days in error, but this again, though astronomers may be shocked, does not appear to me to be of critical importance in relation to the poetic text, which does not aim at exactly defining the limits of the two parts of the annual cycle to which it refers.

9 I should guess that the phrase which contained *θράκος* corresponded to *infestis dictis*, which I take to mean 'because of my disobliging remarks', but I cannot verify the letter before *θ* nor indeed be certain that I see ink at all. It was not in any case *α* (*δ*·*α*·*δ*).

mg. 19 *δ*·*α*·*δ* ( ), though not marked as a lemma, may be part of the word or phrase corresponding to *discerpent*, which I believe to be undoubtedly meant literally, 'tear in pieces', but as the following letters do not appear to be an interpretation of it (for *ἀμφίς*, even if it could be read, is hardly a glossator's word), I am more inclined to suppose that *δ*·*α*·*δ* ( ) *α*·*μ*·[ ] together are the interpretation of something meaning 'rend in twain', cf. Soph. *Aj.* 236. I cannot say that *μελεῖστί* itself is not partly recognizable in [ ]·[ ]·*ε*·*λ*·[ ]

10 I am unable to suggest any explanation of the letters, most of which do not seem to be doubtful; ]·*ο*·, though damaged, do not appear to me to be compatible with *θε* (*ε*·*τ*·*η*·*θ*·*ε*·*ο*·)

13 *παρθενίη* I suppose the adjective, but it might be the abstract noun with little difference to the sense.

14 *λίπα*: 'plain oil'. The contrast between *λίπα* (*χρίματα*) and *μύρα*, which are *μικτὰ χρίματα*, is expressed more clearly in *hy.* v 15 seq., 25 seq. There is not much wrong with the text of Catullus except *milia* for *uilia*, though *omnibus . . . unguentis* is not a very skilful rendering of *γυναικείων μύρων*.

Fr. 2 Back. If 10 vv. which are in the Latin were not in the Greek, 79-88 are easily separable and to my taste their equivalent is gladly to be dispensed with. A poem of which the *αἴτιον* is the forming of the constellation *Βερενίκης πλόκαμος* is not improved by the superposition of an *αἴτιον* concerning a marriage custom.

4 seqq. (with mg. 1 seqq.) It is natural to think of *ἀκτέρι* in mg. 1, though this does not take into account the horizontal stroke to the right of the top of *ι*, which would be presumed to signify a final *ν*. If it were rightly recognized, it would be an obvious question to ask whether the verses partly preserved in 1793 col. iii could be identified here. On the first point I can give no decided opinion. *ακτεριν* is unacceptable but I am not sure that *ἀκτερι* ( ) might not be intended. On the second, I think it reasonably safe to say that 1793 col. iii is not the same as 4-7 here.

Putting the text and the note together I should conjecture that *γείρονες* was the first word of l. 5 and that the tenor of the note was *γείρονες ἔστωσαν Ὑδροχόος καὶ Ὠρίων*.

(There is an oddity in *Hydrochoi* of the Latin text. It has no particular metrical advantage over *Hydrochoo* and the Greek had *Ὑδροχόος* not *-εύς*.)

7 seq. These two verses are not represented in the Latin. If *χ[αῖρε]*, *φίλη τεκέεσσι* is conjectured—and in view of Callimachus' habit of ending with such a formula, it is the first thing that would occur to the mind—the apparent incongruity of such an address to a newly married girl would have to be justified or removed. It would not be difficult to remove it, for instance, by a comma after *φίλη* or a change of *τεκε-* to *τοκ-*, but as *χαῖρε* is not certain and there is nothing to guide speculation, I do no more than call attention to the possibility.

9 (with mg. 23 seqq.) It is to be inferred from the commentary that the 'Elegy on the victories of Sosibius' began with a conjunction. The parallel quoted from Alcman begins with *καί* and *καί* is reconcilable with the traces at the beginning of v. 9. Alcman's verse apparently began *καὶ δὴ αὖ*, for so I think *δ'αυ* if rightly deciphered must be understood, but I do not know whether it can be assumed that Callimachus' did likewise. He might well have used *καί* to introduce an interrogative.

]·*κ*·*ρ*·*ε*·*ι*·*ο*·*ν*·*τ*· ( ); I should guess a reference to Poseidon, cf. *hy.* iv 271.

*Ὡσίβιον τοῦ Διοσκορίδου . . . οὗτος ὁ Σ. λογογράφος ἦν Πτολεμαίου*: this information is consistent with the identification of Sosibius with the putative author of a treatise *πρὸς Κάσανδρον περὶ βασιλείας* (otherwise attributed to Theophrastus) and the grammarian, whose methods of interpretation were ridiculed by Ptolemy Philadelphus (Athen. 144e, 493e, Suid. in *Ὡσίβιος*), and further supports the ascription by Herzog (*Philol.* 79, 425) of Callim. fr. 192 to this piece. No light is thrown on any relation there may have been between this Sosibius and the *ψευδεπίτροπος* of Philopator, whose father was probably also called Dioscorides.

*γέγραπται . . . γεγονοτ*[: the general sense is not doubtful but I am uncertain about some of the details of the expression. None of the following possibilities seem to be acceptable as readings of what was written: *γέγρ. ἢ ἐλ. εἰς τιμ(ῆν) C. . . ἢ νικ(η) γέγονε τ[ (or π)]*; . . . *εἰς τὰς C. . . β. νικ(α)*, *γεγονότ[ος . . . ; . . . νικ(ου) γεγονότ[ος*

10 (with mg. 4 seqq.) *σπε[σωμεν]*: since it is evident from *δ*·*ι* in l. 12 that there was some previous

reference to Sosibius but (to judge by the notes) not by name, I am inclined to suppose that the general form of the opening will have been something like: on whose behalf am I to make an offering (of verse) to Poseidon? I cannot absolutely rule out the possibility of *τι[νος] χαρ[ι]ν* in mg. 5, though the *prima facie* probable decipherment of *χα* is *να* and [*ι*] would be very cramped.

11 I have failed to make any acceptable combination of the signs, though I think a correct conjecture could be verified. *π[ι]* and ]·*τ*·*ν*·*ο*·*ι*· call to mind the words *πίτυς* and *κότινος*. This may be illusory, but it is a fact worth noting that the *ἰσόθεος Ἰσθμίων* (Schol. Pind. vol. iii 193 Drachmann) states that the crown of *ἑλίων* at the Isthmia was later changed to a crown of *πίτυς* and this again to a crown of *κότινος*, as at Olympia. Callimachus himself elsewhere (2169, 1 seqq., 2212 fr. 18) says that the crown of *πίτυς* was given up and the (Nemean) crown of *ἑλίων* substituted for it. But he need not be supposed to have followed only one version of the order of succession or alternatively he may be supposed, if he spoke of them at all here, to have said that Sosibius won not the crown of *πίτυς* or *κότινος* but of *ἑλίων*.

13 (with mg. 27 seq.) *χρόον*: Hesychius in two consecutive glosses has *χρόος*·*δ*·*χρόος*·*τοῦ γεν(ε)ῖαν ἀρξαμένου, χρόος· ξυμῶς, ψόφος, φθόγγος*. This explains the absurd scholium on Callim. *hy.* ii 37 *χρόος· ψόφος, ξυμῶς* in reference to the 'down' absent from Apollo's cheeks. The form of the word intended here which etymology would lead one to expect is, as *ξυμῶς* suggests, *κρόος, κροός* (*κνήρη*), and this appears in Hesychius with the explanation *δ ἐκ τοῦ ἄξονος ἤχος κτλ. (δ τῶν ποδῶν ψόφος*, which was its meaning in the *Φίγγ* of Aeschylus, I suppose to be 'the squeaking of a shoe'). There seems to have been considerable confusion between *χρόος, κρόος, κνήρη, κροή*.

14 (with mg. 28 seq.) *Ἀβύθης*: *Ἀβύθης* 1793 col. vi 1; this variant is met with in many other passages where the name occurs.

15 There appears to be no doubt about what was written here and in 1793 col. vi 2, but no satisfactory meaning can be elicited from it.

17 (with mg. 21 seq.) *τελέεος*: various ancient estimates of the breadth of the Isthmus are collected by Frazer in his note on Paus. ii 15 (add: 43 stades, Schol. Pind. *Nem.* vi 67). 32 stadia does not appear among them but Mela (ii 48) gives '4 miles'.

18 *ἐν ποδί*: though *ποῦς* for 'lowest part' can be paralleled, I can produce no satisfactory parallel to *ποῦς* for 'extreme part'. It may possibly have the meaning of 'end', i.e. 'mouth', of a river in this same piece, 1793 col. ix 5, to which *κεφαλῆ* at 2080, 48 is in a way comparable.

*Πελοπον*: absolute as at *hy.* iv 72.

19 For Poseidon as possessor of Lechaeum cf. *hy.* iv 271, of the *Κρωμνίτης* (*Κορίνθου τόπος* Schol. Lycophr. *Alex.* 522) cf. Lycophr. l.c. The scholiast on Aristoph. *Eq.* 561 rather inconsequently quotes this verse (unmetrically) in reference to Poseidon at Sunium and Geraestus.

22 *ετρα*·[ ]: *prima facie* *ετρατο*. I can make nothing of this. *ετρατο*<sup>1</sup> would be welcome in sense, but it would be necessary to postulate a great alteration in the ink to make it acceptable as a reading. If it were correct, the following word might be the name of the 'inventor'. I do not think that any ancient Greek author names a person to whom the introduction of the use of gold was ascribed.<sup>2</sup> I had thought of the possibility of *Φοῖνιξ*, 'the Phoenician (trader)'. But I am now inclined to put forward for consideration *μύρμηξ*, since I believe I see a spectral resemblance between this line and the passage in 1011 fol. vii v. 13-19 (*Hermes* 70 (1935) p. 44), where *χρυσόν, μύρμηκες, ἄνθρωποι*, and perhaps *κάλλιστον κακόν* occur in association. That passage is apparently a reference to the Indian ants, which 'mined' gold (Hdt. iii 102, Strabo 706), but there were also Attic ants, which had a hoard of gold in Mt. Hymettus and gave rise to a proverbial expression, though as they merely guarded it, *ετρατο* would hardly be used with reference to them. It should perhaps also be mentioned that *Μύρμηξ* as a proper noun is the father of Ephyra and therefore might have a place here in connexion with the Isthmian games. But he is nowhere said to have had anything to do with gold.

On the basis of a column of 23 lines it may be calculated that five complete verses are lost between

<sup>1</sup> On the rival claims of *-ρατο, -ρετο* see Schneider's excursus on Callim. *epig.* 47, 1.

<sup>2</sup> *Postscript*. I am mistaken, as Professor Pfeiffer has pointed out to me. Clement of Alexandria *Strom.* i 16, 75<sup>a</sup> supplies the name of Cadmus. Latin authors, Plin. *N.H.* vii 197; Hygin. 274; Cassiodor. *Var.* iv 34, 3, add three others. 'Cadmus Phoenix' (Pliny) might be thought to be a strong support for *Φοῖνιξ* here, but the connexion of 'Aeacus', one of the alternatives, with ants leaves it still possible to consider the acceptability of *μύρμηξ*.



this and the first partly preserved over the page. And from this it follows that 1793 col. vi has lost 13 lines at the bottom and originally contained (barring error) 21.

**Fr. 2** Front. mg. 26 The end of a note written in the left-hand margin which I cannot locate in relation to the text.

mg. 27 -λικ( ): part of a lemma from a verse above l. 8, in which presumably a reference to Πειρήνη also occurred. It may, therefore, be worth while to recall that according to ancient interpretations *ελικόν*, of water, meant *μέλαν* and *διαυγές*.

5 (with mg. 1) Possibly φυλλός  
6 seq. (with mg. 6 seqq., 28 seq.) 'He straightway added other parsleys to . . .'. I have taken the note in the right-hand margin to mean that Sosibius added a Nemean victory to an Isthmian. But I find it difficult to form a settled opinion, whether this should be understood as 'he won an Isthmian and shortly afterwards a Nemean victory' or the other way round. The order in v. 10 seq. is Isthmia-Nemea and the natural interpretation of the note in the lower margin is that the Nemean victory followed the Isthmian. This is also a perfectly possible interpretation of the note in the right-hand margin. But the beginning of the piece appears to imply that the Isthmian victory is conceived as having just occurred and the note in the right-hand margin might equally well express the idea that he came bringing the honours of Nemea to the victors of the Isthmia, that is, that the Nemean victory preceded the Isthmian. If forced to choose, that is the order I should, on this interpretation of the note in the right-hand margin, plump for. But I should point out the possibility that the subject of *ἐπήγαγε* might be not Sosibius but Callimachus. A note of the sort that this would then be may be seen in Schol. Pind. *Nem.* x 49, where, too, (Ὀλυμπ)ίουικον is apparently equivalent to (Ὀλυμπ)ιακόν.

8 (with mg. 9 seqq., 29 seqq.) ἡ Ἀλεξάνδρου πόλις (not, so far as I know, ἡ Ἀλεξάνδρου; simple Ἀντινόου appears to represent a much later type of usage) is found both in prose and verse, and the somewhat contorted Greek of the *παράδοσις* may therefore be kept and understood as standing for τὴν τε Ἀλεξάνδρου (πόλιν) καὶ τὴν ἐπὶ Κίνυφι (πόλιν) ναίων τις. The town on the Kinyps is not a fiction of this commentator's, being attested also by Skylax (109), [Probus] in Verg. *Georg.* iii 312, and Theognost. *καν.* (Cr. *A.O.* ii 98). Housman's γῆν for τὴν greatly simplifies the construction but at the cost of introducing an ambiguity, which I certainly should have resolved in the same sense as Hunt (1793 col. vii 1 seq.), *Κωκίβιον Ἀλεξάνδρου τε γῆν*, not *Ἀλεξάνδρου τε γῆν καὶ ἐπὶ Κίνυφι ναίων*. From the words of the commentary at mg. 29 seq., which must have run more or less *ἵνα καὶ τῆς τοῦ C. νίκης ἀκούσων οἱ πόρρω οἰκοῦντες ἐπὶ τῷ K. μὴ μόνον οἱ ἐν Ἀ.*, I should have deduced something like *Ἀλεξάνδρεός τε* (since, as I have said, *Ἀλεξάνδρου* by itself as an indeclinable noun equivalent to *Ἀλεξάνδρειαν* does not seem possible at this date) . . . τῆλ' ἐπὶ καὶ ναίων Κίνυφι.

mg. 31 The beginning is presumably part of the description (definition of the location) of the river Kinyps, but I can make no suggestion for its interpretation.

10 (with mg. 13 seq.) ἀμφοτέρω παρὰ παιδί was most likely what Callimachus wrote. I do not understand why both this MS. and 1793 should have made such heavy weather of it.

11 (with mg. 33 seqq.) *Μυριναίων*: the note seems to have said that 'Myrinaean' means 'Lemnian', from Myrina, Myrina and Hephaestea being towns in Lemnos, from which island Hypsipyle, the nurse of Archemorus, came. At the end I should have expected ἀπὸ τῆς ὕ. οὖν τὸ τῆς ὕ. γάλα καλεῖται *Μυριναίων* or the like, but the final word does not appear to be *Μυριναίων*.

13 seq. *θρεπτός* appears to be unavoidable and the resultant phrase is a suitable enough equivalent of *προφεία ἐξέτεισε*. But the first three letters of 1793 vii 7 = l. 14 remain an unsolved riddle.

15 interl. *παροδ.*, leg. *περιοδ.*

16 seqq. (with mg. 22 seqq.) Therefore I, the great and mysterious river, humbled myself to this one man, so that women crossed me with water only ankle-deep and children without wetting their knees. What the note said is a puzzle. ρ suggests to me only '100' and the following sign, if I see it aright, resembles what is used for *τριώβολον*.

εα: it seems hardly possible to doubt that this is ε̅α 'I was'. In three of the four places where the form occurs in Homer the α occupies the place of a long syllable (in the fourth the straightforward explanation of the scansion is that it is elided), but ancient grammatical doctrine regards it as short by nature (Schol. *A. Il.* 5, 887 comparing ἀμφηρεφέα *Il.* 1, 45; Choerob. in Theod. *καν.* 310, 31 with 336, 20, 340, 2 and 118, 5, 119, 11; Eust. 1759, 9) and it is plain that this was also the view of Callimachus.

## UNIDENTIFIED FRAGMENTS

Fr. 1

Front	.	.	Back	.	.
	]	λλ[		]	εν[
		ω[			
		ς[			].[

**Fr. 1** has a considerable general resemblance to A fr. 9 (b)-(d) but I cannot attach it  
Front 2 .[, a trace level with the tops of the letters

Back 2 The top of an upright, e.g. ι, ν, followed by the left-hand end of a cross-stroke, π or τ

Fr. 2.

Front	.	.	Back	.	.
	]	ην[		]	εο.[
		ιδ.[			ένω[

**Fr. 2** resembles A fr. 2 (a)-(b) but I cannot identify the contents in *hy.* ii

Front 1 There may be a trace of a letter before ε 2 .[, a trace level with the tops of the letters . . .[, perhaps ε or ο, followed by a short flattish stroke level with the tops of the letters, perhaps the top of a curve

Back 1 . . .[, the lower part of an upright with serif to right, descending slightly below the line, followed by the lower part of a stroke sloping slightly from left to right (not prima facie part of ε, ο, or c)

Fr. 3.

Front	.	.	Back	.	.
	]	χ: φω[		]	κ.ω.[

**Fr. 3** Perhaps from the neighbourhood of C fr. 2

Back The spacing suggests *κα*

Fr. 4.

Front	.	.	Back	.	.
	]	..χ.[		]	].[
		αν[			ημ[
		ςβ[			σ.[
					].[

**Fr. 4** Perhaps from the neighbourhood of C fr. 2

Back 4 The right-hand end of a cross-stroke level with the tops of the letters with a trace of an upright descending from it, followed by the upper left-hand part of δ, λ

## Fr. 5.

Front

] ια[  
]..[  
]οριαπ[  
]τ<sup>υ</sup>π[

**Fr. 5** Front 2 μω or perhaps αω most likely

Mg. 1 ]τ would suit, but both γ and π are equally likely

**Fr. 5** Mg. 1 η ις]ροπλα π[αρά suggests itself, but alternatives may easily be thought of

Back

]..ο[  
]υυ[  
]δ'α[  
]οτερα[

Back The text continues to a lower level than on the front

1 ].., a horizontal stroke on the line compatible with α, δ, μ, followed by an upright, perhaps ι or γ 3 ].., apparently the top and bottom of an upright 4 For ]ρ I could not rule out ρ Of α[ only the loop and it seems to be above the base line of the other letters, but to suppose it part of a note has awkward consequences

## Fr. 6.

Front

Blank  
]..υιοφ[  
]πρεc[

**Fr. 6** Front Mg. 1 The ink before υ now suggests δ or λ

Back

Blank

]εε[.]..[α[  
]πδ[.]..c[  
]·cθe.[  
]ε.[

Back The writing begins about two lines higher than on the front. There appears to be a mixture of text and notes

Mg. 2 Perhaps ετ[ or cπ[ but this leaves out of account some traces under the remains of τ(π) 3 ].., perhaps ε[., hardly a single φ[

## Fr. 7.

Front

]α[ ]  
]·ενουμφρα[  
]φαcθστρωα[

**Fr. 7** Front Mg. 1 ]., a trace on the line compatible with μ

Back

]...[ ] ..[  
].. [

Back Apparently text on left, marginalia on right

## Fr. 8.

Front

]καμαρον[  
]θη[  
]ηc[

**Fr. 8** Blank above l. 1 on the front; two lines of writing above the corresponding line on the back.

**Fr. 8** Front Mg. 1 Or ]ν ·[, a trace of a suspended letter

**Fr. 8** Front 1 Καμάρινα is mentioned in *Ait.* β, 2080 i 44 (identified by Pfeiffer as the verse quoted schol. Pind. *Ol.* v 27) and in *Ait.* γ, 2211 fr. 1 v. 10.

Back 1 γυ]ρακλ

Back

]Traces [  
]ραικικατ[  
]α[.]ο..απ[  
]ηc[  
]αc[

## Fr. 9.

Front

]νω[  
]..[

Back Blank

**Fr. 9** Front Mg. 1 ]., perhaps c but I do not know whether all the traces are ink ·[, apparently η but possibly a damaged υ or simply ε 2 The top of an upright followed by the left-hand end of a cross-stroke as of π or τ

## Fr. 10.

Front

Remains of 11(?) lines, a blank between the last but one and the last, mostly representing a note or notes but perhaps with some letters of the poetic text. I can decipher only a few disconnected letters.

Back

]να[  
]...ενο[  
]δωνο[  
]πηε/φ[  
5 ]υρηηυ[  
]·εθηνυ[  
]αρχρο[  
] [ ]  
] [ ]  
10 ]..·ε[  
]·ε[  
] [ ]

**Fr. 10** Back 1 ]., the lower part of an upright curving slightly to right, e.g. η, π 2 γε or τε preceded by the base of ε or c and a trace below the line 6 ]., the right-hand end of a horizontal stroke touching the foot of ι; μ one possibility 7 ]., apparently a trace of a suspended letter as well as a letter in the line

A few more scraps in the same hand as that of the fragments published under the above number have been found and four of them can be assigned to their exact position. The most valuable are one which links the page containing part of the Coma Berenices to a scrap previously found but containing too little to be comprehensible by itself—this combination gives the beginnings of the lines of the note containing the passage from Diophil- and makes those verses nearly complete—, and a second which attaches to the page containing part of the Sosibi uictoria and supplies a verse which resolves the problem of the order of the Isthmian and Nemean victories. The rest are inconsiderable and, as was remarked of those previously found, identity of hand is not a certain guide to ascription of authorship. The breadth of the written area is now visible in both C fr. 1 and C fr. 2.

A Fr. 1 (Hy. I)

Back (after 53-6)
57 ]παιδι[ ]εφρασσαοπα[
]υγνωτ[.]ιπρ[.]τερηγενεεσπ[
]εφθογησαναλλαπαρ[
]υκ[.]μεγηρανεχεει[
60 ]μπανα[
Front (after 76-9)
80 ]τωκαισφετε[.]κριναρ[
]τολιεθραφ[.]λαςεμειν[
]λιεσσινεπο[.]σο[
]τ'ει[

59 My note is now seen to have rested on a delusion and must be deleted.

A Fr. 4 (Hy. III)

Front (after 1-3)
(85) ].ε[.]κυκλωπε.[
5 ].ε.[
(87) ].καικυλακα[
].πορευου [
].[
]..[
Back (after 1-2)
(113) ]κεροσοχος/[.]
]ρολοφ[.]κερα[
5 ] [
(116) ]φλο/[.]
].ε.[

C Fr. 1 Front

]θηλυ.ητ[ ]ρα. [
.εστιν[.]και α[ ].....ωπα [
ενεικας [ ] Traces [
ηυρεθη [.]αστ[.]υγρογαπαλον [
].εργασιατου[.]ρουκςιως εντεν.ει[.]ετ,τοπεριτεμεινωπερικυ[.]αιδ[.]ταως θη
]δηρωγειο[.]ητςεκ...[.]βουπορ[.]αρσι/βουποροσοβελικκο[.]σορογ.. Blank space fold. by
].ων:-καιπροκατεγνωτ'μεμν' / γνωτος μεμνονοσοζεφυροςμεμνωγαρυτο[.] Traces of c. 10 letters
]....ηριδαστραιδ'ωσανεμο[.]τ[.]κετορμεντορμεμνονοσατον.ηουσεκτο..εφα [
Traces of the ends of the
next 3 lines

Back

].[.]...[
π...μεσ[.]...τακουστενεπειολεωνκατηστ[.]ριεταμυποτησαρκατωατα[ ]οσιδ'υπαμφο.[
λεωνυπ[.]καλαφα[.]ειτησαρκατουλεγεταιιδεπλεια[.]φειοικεναιτονπλοκαμ'οκα[ ]σοχημαδιατ.[
κ.ιπυκνουσεν[.]αστερασειβ,καβακς,διοφιλ[.]ντ...πυγ...φομενωπροκ[ ]ωουτ'λλ.[
ιδεκεινοδιηερ[.]μφανεσα[.]τρονομματ'επιστ[.]ασακ'αστ[.]οεσσαμαξ[.]ηραραπαν.[
αιικ'κειμενοι[.]ηεκταδιηκεχυτς,πολλοιδ'ωσα,τερ,σαμφι...ιθαμεεστρησωνιναταρ.[
ειδεταιωμω,παρθενουτελεοντοσαποπροθεν,ωρειτς,ουρα[.]οιολεοντοσεπιψανει[.]...
[.]ξυοακροτα...πετς,δεοιαρχιβωωτησαρκατονα.[.]οπεωνηοτς,εγαχσοπα[
ορ[.]...[.]ωτ'ητορ
λ...[ ]ροουτορς
...[ ]ικανονισον
...[ ]ετησαμ[.]λης

C Fr. 1 Front Marginalia 15 Too little allowance was made for the loss on the right. I can make no suggestion for δ. [.]τω. The words σφρηλάται Κυθήνι ειδήραι occur at Aesch. Sept. 816 seq., but I see no relevance and σφρηλατω was not written here. 18 Hes. Theog. 984 seqq. mentions Phaethon as a half-brother of Memnon, the one being a son of Eos by Kephalus, the other by Tithonus. I do not know why this should have been noted in this context nor can I make out enough to say that it was, but the letters that seem reasonably secure suggest it to me.

Back Marginalia 28 The similarity of Coma to the Pleiads now appears to reside in nothing more than that both are clusters. Nothing seems to have been said of the number seven nor of a triangular shape (unless what follows εν, l. 29, was a symbol for 'triangle'). 30 seq. ιδε κείνο δι' ήέρ[ος] έμφανές άστρον: the reference is presumably to Coma. I should not have proposed άμφανές for άφανές, since no visible star however faint would naturally be so described. (Pfeiffer's interpretation, άμφανές for άμφιφανές, also seems to me unsatisfactory as introducing a technical notion out of place in this context.) Though the stars composing Coma are called άμουροι in [Eratosth.] Catalst. 12, they are καταφανές in Achill. Isag. exc. 14, and the whole constellation must be plain enough. I should therefore judge έμφανές to be the likely reading even if it is not the first thing suggested by the traces. (I have considered δι' ήέρ[α] π]αμφανές, but παμφανές is not attested and would in any case be exaggerated.) Perhaps την άρα πάν... κατά κείμενον[.]η(ι) έκταδιη(ι) κέχεται, 'all of it (Coma) lies extended with outstretched < > opposite it (the Great Bear)'. 32 seq. As the text stands Virgo must apparently be the subject of ειδεται (and whose are then the 'shoulders'?) but Coma again the subject of αιωρείται. I could better understand Παρθένου: Coma is visible in some relation to the shoulders of Virgo and hangs not far from Leo, whose waist it just touches.

There is no room for άκροτάτης έπεται written in full, but I cannot decipher how the first word was abbreviated. Nor can I be sure that άκροτάτοις (-ταις) is not as likely a guess. For the 'waist' of an animal cf. Arat. Phaen. 144. There are several verbal resemblances between this passage and Arat. Phaen. 143 seqq., where Coma (unnamed) is located by reference to the Great Bear alone.

C Fr. 2 Back

15 σημερινον ]..[  
 δαίμωνος ]..ματτ[  
 στεναιος ]ερε, τοσπε[  
 ενπ[ ]διληγουσηςπελοπηιδοςϊερονι[... ]ον ]οσεστιν, ιονετ[  
 τημεκρωμνιτητηδελεχαιονεχ[ ]ουτοιτοπιτηκορινθ[ ]λ[ ]αφ[ ]κακισπονδ[ ]κρωμνι[ ]  
 20 ενθαποδωνιναχειροσινακρισικοξερ[... ]υ λεχαιο[ ]καλειται:— ]  
 ιθυτατηχρυσονδ' ευδικηπαραθει χ..[ ]δ' ευδικ[ ]παραθ / κα.. τοδικη[ ]  
 χρυσονοανθρωποι[ ]ικαλονκακονετρα... υ... ξ φεκεδिकाζουσικ[ ]  
 προσλα...[ ]  
 ]..[

Front

]..στωγ[  
 ]...ο[ ]  
 ]νεμ[ ]traces[  
 ]νιγουντωδ'ε...[ ]σανηρ' ενιγ' ουντωδ' εαλιτοτερος  
 ] τουτωμονωε... κ[ ]νουσαμογητιδιασφυραλευκαγυναικων  
 ] λ...τομην:— κ[...]. καβρεκτωγουγατιπεζοσεβη  
 ] τοισεπιδηθεντουτοις [ ]  
 ] φλουεσθαιππονικησ[...]. τουσπροειρημενουσαγωνας:—  
 ] τοισαποπειρηνησηγαγ[...]. λι<sup>κ</sup> / αποκορωνθουκς εσθμ[...]. υη[...]. ρπειρηνηκηρηενκορινθω—  
 ]...ν. κ.. οναγωναφεπηκολουθηκ[ ]να ι κτλ.  
 ]traces

Fr. 2 Back Text 22 It is now possible to assert that the verse did not end in Φοίνξ. I am not sure that it ended in μύρμηξ but this reading can without improbability be reconciled with the traces Marginalia The bottom line contains a trace belonging to the end of mg. 23. The eleven lines above which are nearly all new may be referred to by the letters a to l (omitting j). For ε, τ perhaps επ<sup>a</sup> ρι not verifiable f Perhaps κ<sub>s</sub> but κ would be cramped Front Marginalia The new lines which precede mg. 26 may best be referred to by the Roman figures i-vii 28 I can recognize no derivative of Ἴσθμός. I think a correct suggestion might be verifiable.

Fr. 2 Front Marginalia iv seqq. ε—τόμην is evidently an imperfect paraphrasing εα λιτότερος. A correct conjecture could be verified but I have thought of nothing plausible. vii seq. The lemma τοίς ἐπιδηθ( ) seems not to favour the supplement ελο]υσεν in l. 6. 26 νικησ[αν]τα. 27 ἐπ' ἀντίκα δ' ἄλλα ἐλίνα τοῖς ἀπὸ Πειρήνης ἤγαγεν, vv. 6 seq., makes it plain that Sosibius is said by Callimachus to have won first an Isthmian and shortly afterwards a Nemean victory. νεῖον, 'of late', l. 5 of the poem, would therefore seem not to be meant to be interpreted with great strictness. For the end of the pentameter I should now suggest Ἀ[ργο]λικ(ά)

UNIDENTIFIED FRAGMENTS.

The numbers run on from the previous series which ends with fr. 10.

Fr. 11

Front . . . . . ]ροτον [ ]  
 ]ατικ[ ]α [ ]  
 ]...ριασιομονητοι [ ]  
 ]εματοσητινδσεγγρα[ ]  
 5 ]ριμελλοντες[ ]  
 ]..[ ]

Back . . . . . ]  
 ] γ[ ] ]  
 ] φ[ ]ματος[ ]  
 ]...τηπαρανομω[ ]  
 ]τ. χαρτωνπροσωπο[ ]  
 5 ]...[ ] κ. μο[ ]  
 ]..[ ]

Fr. 11 Front 2 ], the foot of an upright followed by a hook open to right; perhaps two letters represented ], an upright 5 ε perhaps ο 6 ], the upper part of a tall upright, e.g. φ

Back 1 ], perhaps the left-hand stroke of ω 2 ..], perhaps a single letter, e.g. ω 3 Perhaps εστι 5 ]..], if vo are to be recognized, parts of two letters may be represented before and of one after

Fr. 12

Front . . . . . ]φ...[ ]  
 ]...αηη [ ]  
 ]βερνικ[ ]  
 ]ανειλεν... [ ]  
 5 ]πτολεμαιος[ ]  
 ]γνι[ ]  
 ]..[ ]

Back . . . . . ]..[ ]  
 ]..[ ]..τι[ ]  
 ]πα[ ]θρονου  
 ]ολιγο...ικα[ ]  
 5 ]...τουτ...τ[ ]  
 ]ποιη<sup>τ</sup>τωνωκ[ ]  
 ]..επε...[ ]  
 ]..χ[ ]  
 ]..[ ]

Fr. 12 Front 1 ], perhaps β The last letter but one is either ι or ν 3 ] ε rather than η suggested by the remaining ink

Back 4 ..], perhaps co but this leaves out of account a horizontal trace between the two 5 Over the left-hand branch of the second τ what looks like l. The second and third letters after this τ are circular 6 ], apparently ο

Front 3 seqq. If ανειλεν, one interpretation might be 'murdered', perhaps a reference to the bonum facinus of Cat. lxvi 27, taken as the murder of Demetrius known from Justin. xxvi. 3, another might be 'won', since a Berenice is reported by Hyginus, Astr. ii 24, according to Callimachus and others, to have been in the habit of sending horses to Olympia. In the first case this was possibly a note on the Coma Berenices, in the second on the piece accompanying the Sosibi victoria in 1793. But ]αν ελεν is an alternative articulation.

## 2259. GRAMMATICAL

Though the only scrap printed below of which the character can be recognized relates to a lexical matter, the general nature of the work from which it comes cannot be inferred from this. It might, for instance, to judge by Aristotle, *Probl.* iii. 24, xxxi, Lucian, *Lexiph.* 4, be physiological.

The hand is a medium-sized upright uncial with serifs to be dated in the late first or early second century.

Col. i.	Col. ii.	Fr. 1.	Col. ii.
		. . . [ ] [ ] ενα [ ]	
		] ιπαραπλησιω [ ]	
		] ταιτηλεξει [ ]	
		] δακρυδεδιττο [ ]	
	5	κρυδεπαρενιο [ ]	
		μενγαρκαλλιμα [ ]	
		ηδετικαι [ ] μ [ ] ηναριδ [ ]	
5		ακαιοι [ ]	
		κρυ [ ] φησιναισχυλ [ ]	
		δεδιατουαπαρατο [ ]	
	10	ποιησαεφηλλα [ ]	
		ταμενοποτερωςε [ ]	
10		[ ] [ ] υχα [ ]	
		[ ]	
		] ρ [ ]	

**Fr. 1** col. i 1 Between α and ω the foot of an upright 2 ], the right-hand part of a cross-stroke as of γ, τ 3 ], the lower end of a stroke descending from left, λ probable ], the left-hand arc of a circle 4 I am not sure that ουν is not possible for ορ, but ορ would be unusually close together 10 ], a small loop suggesting ρ or perhaps β

Col. ii 1 The third letter is represented by the lower end of an upright below the line, φ or ψ, not ρ ], the left-hand parts of λ or χ 2 ], a hook to right on the line 3 ], if one letter, probably κ; but two may be represented 7 On μ a second hand has written λ 8 The first c has been made into o and c inserted above the line between it and φ by a second hand 9 ], the start of a stroke rising to right 11 I am by no means sure that θ should not be written for ε, [ 12 ], the left-hand tip of a cross-stroke as of τ 13 ], the left-hand arc of a circle 14 ], π suggested

## Fr. 2.

. [ ]  
οξ [ ]  
πε [ ]  
νο [ ]  
5 ιε [ ]

## Fr. 3.

. [ ]  
]. οε [ ]  
]. αιμ [ ]  
]. εση [ ]  
]. γαρ [ ]

**Fr. 2** 4 φ [ not ruled out 5 The first letter is represented by the upper left-hand arc of a circle ζ is rather angular, but γ seems ruled out

**Fr. 3** 1 ], κ or χ 2 ], a dot level with the tops of the letters 3 ], perhaps ν or the lower half of κ 4 ], a dot level with the tops of the letters

**Fr. 1** col. ii 3 seqq. The sense is apparently that two forms ἀριδακρυς and ἀριδακρυς occur. Since ἀριδακρυς is the commoner, I presume ἀρι- was written in l. 3 and ἀρι- in l. 4.

7 seq. The quotation is new. ἀριδακρυς, which is metrically requisite, may of course still be nominative.

8 ἀριδακρυς occurs in Eur. *Med.* 903 but not in the extant plays of Aeschylus, who has ἀριδακρυς at *Pers.* 947.

9 The hand which superscribed the essential τ over the α did not interfere with this letter.

παρὰ τὸ ἀρι presumably, but it cannot be verified.

11 ὁποτέρως ἔχει suggests itself and cannot be ruled out, but I do not think it is the natural interpretation of the ink.

2260. COMMENTARY ON A POETIC TEXT *PapLup. 8, 151-769*

There must be some doubt of the proper description of the work from which the following fragment comes in spite of its relatively satisfactory continuity. So far as it goes it is evidently commenting on a poetic text, but as the whole of what is preserved is concerned only with two small matters relating to Athena, it is impossible to be certain how far it represents the general nature of the remainder. The learning displayed, new verses of Philitas, the *Phoronis*, Euripides, Callimachus, Stesichorus, and Ibycus, makes the loss of this more than usually to be regretted.

Of the apparatus used in commentaries it has the paragraphus, the blank space, and the ἔκθεσις. A second hand has inserted a few corrections or variants. The original text is in a medium-sized well-formed uncial with many serifed letters; a filler is used at the ends of lines where necessary or alternatively the letters are written in reduced size. The hand is closely comparable with those of 1084 and 844, both assigned to the early second century.

	Col. i.	Col. ii.
	ιεροναστυκαικε[	.].[ ]..[
	σειωσθειονιδου[	..]ου[ ]..[
	φον· καιοτηνφορ[	]αλ...[.]προ[
	.....ηκωσενο[	]θηναιφησινο[
5	σιν ουδετικουρ[	]τουπαλματο[
	αρκεσειεγρεμα.η[	..]τηνγ[.]..σιν[
	<sup>ΥΡ</sup> λιχαορος· κομε[	..]νοπ.ια..χ[
	ουτεγαρτηναθηνα[	..]τηνεξα.λ[
	φηφορουσα.εισα.[	..]μενηκα..[
10	<sup>οι</sup> σινου.[.]τοιςπο[	]σαντασπλα.κ[
	κοις νομας κατα.[	τον.ρειπιδη[
	πονχ.ωμεν.[.]..[	κοντισυνκλαδα[
	[ρ]αντιτουδο.[.]..[.]τ	δησεκουφαποδ[
	τ[.]υσιωσ[ο]τετηνο.[.]ν	καιπαρακαλλιμαχ[
15	ειδολικεγχη.ολι..	ηφ.ιστουλοχιωνθεξ[
	ορουλεγεσθαι.αλλ.	με.ουπελεκυνβρεγ.[
	τομενξιφοσαορ[.]ν.[	το[.]εκδι.ιουενεντ[
	γωσρητητα[.]γα[.]εκ[	σινηλασπατρος τα[
	λαμωνοσονκαιαορ[	ραδεστησιχορωι[
20	καλουσιν.σμερδαλ.[	τατηνγενεσι[ ]..
	οσδεοιαμφιπεριστ.[	χεσιλαμπομεν[ ]..
	θεσφίναορτηρχρυσε[	<sup>ε</sup> ορουσανεπευρειανχθ[.]
	ηντε.μων τοδ[	να καιομοιωσκατατον
	<sup>ω</sup> υπαντ[ο]σεγχος..[	ιβυκοντογαρηρακ.[]
25	εγχειριτηνχρειαν.[	α.[.]μαχο.γενεσθαι
	ρεχομενονκαιφο[	φ[....]ουδ[....]υναρι
	ρουμενονωσπερ.[	στ[ ]ερο>
	χειριδιον.ουτοιμεν.[	φρ[ ]..[.]δι[ ]..γαρ
	καιενετεροιςπολλο[	ετικ. αυτοςκορυ>
30	τηντοιαυτη.ωνον[	φας. δεοιεξανεπαλτο>

	Col. i.	Col. ii.
	⟨καί κεν Ἀθηναίης δολιχαόρου⟩	.].[ ]..[
	ιερὸν ἄστυ καὶ κεν Ἐλευ-	..]ου[ ]..[
	σῖνος θεῖον ἴδου[	]αλλὰδ[.]προ[
	φον, καὶ ὁ τὴν Φορ[ωνίδα	θηναί φησινὸ ἀπό
5	πεποικηκώς, ἐν οἷς φη-	τοῦ πάλματο[ε κα-
	σίν· οὐδ' ἔτι κουρ[	τ]ὰ τὴν γ[ε]νεσι[
	ἀρκέσει ἐγρεμάχη [δο-	πα]νοπλίαν ἔχ[ουσαν
	λιχάορος ἀγρομε[	αὐ]τὴν ἐξάλλ[εσθαι
	οὔτε γὰρ τὴν Ἀθηναῖν ξι-	..]μένην καὶ ἔχου-
10	φηφοροῦσαν εἰσάγ[ου-	σαν τὰ ὄπλα. κ[ατὰ
	σιν οὔθ' οἱ τοῖς πο[ιητι-	τὸν Εὐριπίδην]
	κοῖς ὀνόμασι κατὰ τ[ρό-	κοντι συνκλαδα[ πή-
	πον χρώμενο[ι] τὸ [ἄορ	δησε κουφαποδ[
	ἀντὶ τοῦ δόρ[ατο]ς [τ]άτ-	καὶ παρὰ Καλλιμάχ[ωι·
15	τ[ο]υσι(ν) ὥστε τὴν ο.[.]ν	Ἡφαίστου λόχιον ἴθεξ[.]
	εἰ δολιχεγχη δολιχα-	μένου πέλεκυν βρέγγ[α-
	ορον λέγεσθαι, ἀλλὰ	το[ε] ἐκ Δίοιο κὺν ἐν[ε-
	τὸ μὲν ξίφος ἄορ [ε]υλλ[ό-	σιν ἦλαο πατρός. πα[-
	γως· ἤρητα[ι] γὰρ[ρ] ἐκ [τε-	ρα δὲ Στησιχόρων [κα-
20	λαμῶνος, ὃν καὶ ἀορ[τήρα	τὰ τὴν γένεσι[ τε]ύ-
	καλοῦσιν· σμερδαλέ-	χεσι λαμπομέν[α ]..
	ος δὲ οἱ ἀμφὶ περὶ στή-	όρουσεν ἐπ' εὐρείαν χθ[ό]-
	θεσφιν ἀορτῆρ χρύσε[ος	να. καὶ ὁμοίως κατὰ τὸν
	ἦν τελαμών· τὸ δ[ε] ἄορ	Ἰβυκον. τὸν γὰρ Ἡρακλ[ε]-
25	οὐ πάντως ἔγχος ἐς[τίν,	α π[ρ]όμαχον γενέσθαι
	ἐν χειρὶ τὴν χρεῖαν π[α-	φ[....]ουδ[....]υν ἀρι-
	ρεχόμενον καὶ φο-	στ[ ]ερο
	ρούμενον ὥσπερ ἐγ-	φρ[ ]..[.]δι[ ]..γὰρ
	χειρίδιον. οὔτοι μὲν ο[δν	ἔτικτε(ν) αὐτός, κορυ-
30	καὶ ἐν ἐτέροις πολλο[ῖς	φᾶς δὲ οἱ ἐξανέπαλτο
	τὴν τοιαύτην τῶν ὄν[	

Col. i 7 Between  $\epsilon$  and  $\kappa$  the upper ends of two strokes descending to right;  $\alpha\lambda$  suitable. I see no indication that  $\lambda\kappa$  were cancelled 14 .[.]  $\epsilon$  possible, but the top anomalous

Col. ii 1 The papyrus is broken off above this line. The presumption that it is the first of the

column depends on the presumption that both columns started at the same level ][, the ink is compatible with ]ω[, the right-hand part of the cross-stroke of τ and the left-hand arc of ω ]]., the lower end of a stroke descending from left followed by a small angle open to right, e.g. α or λ followed by α or λ, but there are many other possibilities 2 ][, π or τ suggested 21 ]], the right-hand arc of a circle 22 The superscript ε represents a necessary correction, but the α was not cancelled 28 ]], two small traces on the line; two letters may be represented, in which case no letter need be lost before δ: ]], δ, the lower end of a stroke descending from left, α or λ suggested 30 Between ε and δ a small semi-circular sign which I cannot interpret

Col. i The meaning of δολιχάρορος as applied to Athena.

1 seqq. The end of the verse of Philitas reconstructed from data supplied by Schol. T II. xxi 179 and xiv 385 (fr. 23 Powell) is again recognizable in this passage, which adds the pentameter that followed, unknown before.

καί κεν . . . καί κεν as, e.g., at *Od.* xv 313, 315.

Ἐλευθίνος . . . λόφον offers itself, cf. *Hom. h. Dem.* 272 τείχος . . . ἐπὶ προῦχοντι κολωνῶνι.

3 seqq. ὁ τῆν Φ. πεποιηκώς: so e.g. *Strabo* 472, *Et. Mag.* 374, 23 (γράφας); Schol. Ap. Rhod. i 1129 (συνθεῖς).

The quotation is new. οὐδέ τι is no less probable than οὐδ' ἔτι. κοῦρη may well be κούρη, as applicable to Athena as to any other maiden goddess. She (alone) is ἐγγεμάχη, *Hom. h. Dem.* 424, *I.G.* i<sup>2</sup> 573. But κούροις, -αις . . . ἀγρομένοις, -ησι appears to be an alternative possibility.

ἀλακ-, which is almost certainly what was originally written, raises the question whether Ἀλακομενής could be entertained as an otherwise unattested variant form of Ἀλακομενής.

6 seq. The practice followed elsewhere would lead one to expect these two lines to be ἐν ἐκθέσει.

8 seqq. The argument runs: The problem presented by δολιχάρορος as applied to Athena is that her weapon is the spear not the sword whereas ἄορ 'hanger' means sword not spear. A similar point to the first is made in Schol. B II. v 509 χρυσάορον . . . ἀνοίκειον . . . Ἀπόλλωνι τὸ δῆλον· τοξότης γὰρ ὁ θεός. Cf. Schol. A II. xv 256.

As to the second, Schol. T II. xxi 179 actually quotes Philitas to show that ἄορ means 'spear': ἄορ· τῶν δόρατι· Φιλιτῆς· καί κεν Ἀθ. δολ. κτλ. ἀντὶ τοῦ μέγα δόρου ἐχούσης, though *cxedon* in the Homeric line goes to show that this is erroneous, and *Et. Mag.* in v. has: ἄορ· . . . τὸ ξίφος, ὄπλον, δόρυ. Further, Callimachus, *hy.* iv 31, uses the word of the trident, which is much more like a spear than a sword, and Oppian, *Cyn.* ii 553, of the horn of the rhinoceros. It is curious that nothing is made of the consideration that δολιχός suits 'spear' rather than 'sword' (which weakens the analogy with χρυσάορος, on which see Allen-Halliday on *Hom. h. Dem.* 4).

9 seq. εἰσάγουσιν: 'represent' in literature, *Plat. Rep.* 381 d, or even painting, *Cornutus de nat. deor.* 28. The subject of the verb I suppose here to be poets in general not the two just quoted.

11 seq. κατὰ τρόπον 'properly', (ἀπὸ τρόπου 'extraordinary').

14 seq. I suppose οἰονεῖ, though I cannot verify it and am not certain that it would be so divided. I have corrected the dissimilation on the ground that there appears to be no variant of δολιχεγγ-

at II. xxi 155.

20 seqq. *Od.* xi 609 seq. with *στήθεσφιν* for *στήθεσιν*.

25 ἐν χειρὶ . . . παρεχόμενον: whereas the spear is thrown.

28 οὔτοι: the reference is not clear. The subjects of the commentary, if they were plural, or poets in general? A decision is made more difficult by the ambiguity of μὲν οὖν and the indefiniteness of ἐν ἐτέρους πολλοῖς.

30-ii 2 τῶν ἀν[ομ]ά[τω]ν . . . ]ου[εν] seems a reasonable supplement. The missing accusative may then be a word for 'ambiguity, confusion, substitution' or the like.

Col. ii The birth of Pallas from the head of Zeus.

3 seqq. Παλλάδα προσαγορευθῆναι . . . ἀπὸ τοῦ πάλματος. The word πάλημα is new but the etymology is one of those proposed at Schol. A, B II. i 200 (*Et. Mag.* 649, 53; *Cr. A.O.* i 347; *Et. Gud.* 450; *Eust.* 84, 35).

5 seqq. 'At her birth she leapt (from the head of Zeus) in full armour', so much is easily recognizable, but I cannot supplement in such a way as to make the repetition explicable.

10 seqq. The passage from Euripides is new. A comparison of l. 11 with *Hom. h. Ath.* 9 *είσας*'

ὄξιν ἄκοντα leads me to suspect error, but ἄκοντα *κυγκλαδαίνους* ἐ- (or -δάους', -δάσας', cf. Hesych. *κλαδ(ά)ει· κείει, κνεῖ; κλαδάσαι· κείσαι*) involves emendation and is apparently too long.

κοῦφ' ἀπὸ Δ[ιδος] . . .?, rather than *κοῦφα ποδῶν* . . .

15 seqq. The quotation from Callimachus is new. Pfeiffer conjectures that the known verse οἷη τε Τρίτωνος ἐφ' ὕδασιν Ἀεβύσταο (fr. 13 from *Αἰτίων ᾠ*) immediately preceded.

Ἡφαίστου . . . πατρός cf. *Pind. Ol.* vii 35 seqq. For θεξ- Pfeiffer proposes *θηξαμένου*, which I cannot regard as very likely, but I have no better alternative than *δεξαμένου*. I suppose Hephaestus might have had his axe handed to him by an attendant.

18 seqq. Schol. Ap. Rhod. iv 131 πρώτος *Στησίχορος* ἔφη σὺν ὄπλοις ἐκ τῆς τοῦ Διδος κεφαλῆς ἀναπη- δῆσαι τῆν Ἀθηναίαν (fr. 62).

In l. 21 *λαμπομένα*, not *λαμπομένους*, is in accordance with Homeric usage. The last letter of the line, since ο or ω is unacceptable, must apparently be θ, but *Διδος πρόσθ'*, which might be thought of, on the strength of the parallel *Hom. h. Ath.* 7 seq. *πρόσθεν Διδος . . . ὄρουσεν*, is too long and I am doubtful of such a division of the letters.

24 seq. If I have read and supplemented correctly, I cannot see the relevance of what emerges. Heracles had the title *Πρόμαχος* at Thebes (*Paus.* ix 11, 4), but there appears to be no room in the gaps for more than the mention in some form of Zeus and Athena, both of whom are necessary.

]ερο[φρ] suggests *κρατερόφρον* or some case of it. As far as I can tell *κρατερόφρον Παλλ[α]δ[ι]* (cf. *I.G.* i<sup>2</sup> 503) [τᾶ]ν is consistent with the evidence but it is unverifiable and so I think would be any alternative.

28 The paragraphus is puzzling and I think must be mistaken. The *ἐκθεσις* implies that the quotation runs from l. 26 to l. 30.

29 αὐτός: cf. *Hes. Theog.* 924 αὐτὸς δ' ἐκ κεφαλῆς γλαυκώπιδα Τριτογένειαν; *Hom. h. Ath.* 4 seq. τὴν αὐτὸς ἐγείνατο . . . Ζεὺς . . . ἐκ κεφαλῆς; II. v 880.

30 *ξενάπαλτο* is new; *ἀνέπαλτο* and *ἐκπαλτο* are the forms hitherto attested.

#### 2261. ? CALLIMACHUS, *Αἰτίων ᾠ*

The case for supposing that the first of the following fragments contains verses from the first book of the *Αἴτια* of Callimachus is set out below. Since no search has as yet been made for more pieces of the same roll, it is still possible to hope that confirmation or disproof may be found.

The hand of the text is a rounded upright uncial with some serified letters, which I should assign to the early second century.

The additions (both lection signs and corrections or variants) are in a different ink. The marginal *τριποδες* at fr. 1 i 6 appears to be due to a third writer.

Fr. 1.		Fr. 2.	
Col. i.	Col. ii.		
.αι.	[	.ηδ[	
] .όντασ	ηωιοσπροποδων[	]νεχο[	
] ]ασι	ήματεπιτρίατουτο[	] .ύβ.[	
5 [[ ]ουσι]]	ηλυθωνώ . . . . .[		
] .σ τριποδες	έυάδετημικουρη.[		
] .ετεπυθω	ερ.[		
] .εμε.			
] .κολ[ ] .εθη[ ]			
10 ]			
] .οντο			
] ]			

**Fr. 1** Col. i 3], the distance from ο suggests that this letter had a spreading top, e.g. γ 6], the right-hand end of a horizontal stroke on the line; perhaps ε 7], a trace level with the tops of the letters 9 [ ], the space suggests ι 11 The right hand end of a cross-stroke touching the middle of ο, e.g. θ

Col. ii 5 After ω the lower parts of two uprights, the second with a foot turned to right; perhaps a single letter π. Then perhaps ολλ, but the traces are on three disconnected surfaces which I cannot bring into order. The last two traces might be combined in ω 6 Of the letters before ηι only the tops are preserved. For the considerations leading to the reading given see the commentary [ ], apparently part of the left-hand arc of a circle, but an upright not ruled out 7 [ ], parts of an upright with a thickened top.

**Fr. 2** 1 The bottom of a circle followed by a horizontal stroke on the line 2 [ ], the right-hand side of κ or χ 4 [ ], perhaps part of the lower right-hand arc and the end of the cross-stroke of θ 5 [ ], part of the top right-hand arc of a circle followed by α, δ, or λ [ ], the left-hand ends of the strokes making the left-hand side of α, δ, or λ. ]ούββ[ one possibility.

**Fr. 1** Col. i 3 Perhaps an aorist participle, e.g. φυ]όντασ

5 Apparently alternatives of present and perfect, if the endings of the third person plural, or of present and aorist, if the endings of the dative plural of the participle, but there is at least one other more distant possibility.

7 Πυθώ and 9 δλ[ ]εθη are consistent with a reference of this part of the text to the story of Koroebus, which was narrated by Callimachus in the first book of the *Αίτια* (cf. Paus. i 43, 7 Κόροιβος . . . ήλθεν ες Δελφούς . . . ένθα αν έκπέστη οι . . . ο τρίπουσ . . . ο τρίπουσ κατά . . . την Γεράνειαν άπολιεθών . . .). 2263 shows that that story was immediately followed by another recounting the peculiar behaviour of a crown on the head of an image of Artemis. Col. ii 3 seq. of the present fragment might reasonably be conjectured to have their counterpart in 2263 col. ii 28 seqq.; 'at dawn' the crown was found 'on the ground in front of the statue'—'for three days' it kept on falling off when replaced. If these coincidences are not illusory, another manuscript of Callimachus *Αίτιων* ā is to be recognized in this scrap.

Col. ii 3 ήώιος, ήώιος: the παράδοσις presents the first in Hesiod *Έργα*, the second in *Odyssey*

Bk. 14. 1011 fol. 10, 10 has ηωιοι, the manuscripts at Callim. *hy.* 4, 280 ήοίην. There seems to be nothing in the variation.

5 ήλυθον: perhaps 'went' to ask for an oracle, rather than 'came' to the statue of Artemis, if the above hypothesis is correct.

άπόλλω[ ] seems to me a possible interpretation but I cannot verify it.

6 έυάδε: the first and third letters are fixed by the lection signs as vowels and the ink can be interpreted only as ε and α of these; between them υ is established partly by the ink and partly by the metrical requirements. έυε- leads directly to έυάδε or έυάδον (see Schol. *Il.* 14, 340) and the reading δε or δο is consistent with the remains and the spacing of the fourth and fifth letters. Since υ cannot be reconciled with the remains of or the room available for the sixth letter, τ (and therefore δε, not δο) is established.

I cannot rule out ευάδε τήι κούρηι (i.e. to Artemis) but ι is not the most natural interpretation of the final ink.

#### 2262. COMMENTARY ON CALLIMACHUS *Αίτιων* ā

There is no difficulty in identifying the contents of the following manuscript as parts of a commentary on the first book of the *Αίτια* of Callimachus. What remains relates in part to the same tract of text as the British Museum papyrus Inv. no. 131, 2 r. (Milne, *Catalogue* 181), but the pair have in common only two points of contact with that text (2079 fr. 1, 360 2262 fr. 1 i; 181, 41, doubtful: δεκάς 2262 fr. 2 i 5; 181, 42 seqq.) and it is not possible to deduce from the lemmata in either manuscript how far it has travelled, though it seems evident that neither reaches the first *αίτιον* proper (the Parian custom).

Between the end of 2079 fr. 1 and the Parian *αίτιον* the poet narrated, as we are informed by P.S.I. 1219 fr. 1, 16 sqq., a dream in which he met the Muses on Helicon and got from them the explanation of the *αίτια*. It would be natural to see references to this in the lemmata of 2262 fr. 1 ii, if the coronis under the last line did not seem to imply that those lemmata belonged to a different section of the poem from the lemmata in fr. 2 i. However that may be, the Muses and Helicon appear plainly in fr. 2 i, which must therefore relate to the dream. The establishment of Aganippe in this context settles a disputed point.

The only manuscript hitherto found in which lines from this place in the poem can be supposed to be represented is 2208 fr. 1. There is a bare possibility that a reference to this neighbourhood is to be recognized in 2262 fr. 2(b).

For the rest I see nothing gained from this commentary but a few disconnected elements of Callimachean text and a new fragment of Bacchylides.

The layout of the work is uncommonly simple. The lemmata are distinguished by being made to project on the left and being separated from the comment by a blank space on the right. As each lemma starts a paragraph, the comment may, if it ends within the line, also be followed by a blank space of varying length. No other marks of division are necessary or are supplied. But it is a natural inference from the coronis at the bottom of fr. 1 ii that the sections of the poem were reproduced in the commentary.

The hand is rather irregular and inelegant. I should class it with 213 (which appears to be earlier) and P.S.I. 1094, P. Berol. 9780 (Didymus), B.M. Inv. no. 1546A (Milne 140), and assign it to the second half of the second century.

ZPE 71, 16 ff  
P Oxy 58 S. XXIII



Col. i.	Fr. 1.	Col. ii.
		.].ν[.] [
		] [
		] [ ] [
	5	] θια[
		] ψε[
		] ο.[
		] θ[ ]ηνη[
		θ[ ]ε[
]ωνοξλε		[ ] γραφεταικα[.]υμοι[
]κελιανδι		
]ρεισακρας	10	[ ] [[ <sup>ε</sup> υ]πηιεναντιτου [
]λιλυβαιον [		] επιτηνχψυχνηρη [
5 ]αδοκειγαρ [		] χ[.]το [
]θαιτωενκε [		] κρισι[.] αποκρισε[.]c [
]ιτωνγιγαν [		] ησαιτε αναμνησαιτεμ[
]κελιαεστιδε [	15	]ωνται ακουσωσιμ[
]στηραττι [		] ρικωσπευθετο[
10 ]ακαλου [		] κυ[.]ρονδεμεγακλε[
]ηθησα [		]   οσαντιτουηκουε [
] [		τ[ ]

ΣΡΕ 71  
S. 16 ff

Fr. 1 col. ii 1 ], parts of two strokes forming an angle; α one possibility ], below the line a hook or heavy dot with a slight trace above 6 ], the top of an upright 11 χ cancelled by two dots above. One above and one below is a commoner method 13 ], is represented by a mere spot and ι for ]ς cannot be ruled out 15 Of θ only a trace of the cross-stroke

Col. i.	Fr. 1.	Col. ii.
		.].ν[.] [
		] [
		] [ ] [
	5	] θια[
		] ψε[
		] ο.[
		] θ[... ]ηνη[
		θ[ ]ε[
]τριγωνος. λέ-		[ ] γραφεται κα[ι] 'θυμόν
γει δὲ τὴν Ci]κελίαν δι-	10	ἐπήϊεν' ἀντὶ τοῦ
ὰ τὸ ἔχειν ]τρεις ἄκρας,		ἐπὶ τὴν ψυχὴν ἤρ-
Πάχυνον, ]Λιλύβαιον,	5	χ[ε]το
Πελωριάδ]α. δοκεῖ γὰρ		... ]κρισι[.]ς· ἀποκρισε[ι]c
ἐπικεί]σθαι τῷ Ἐγκε-		... ]ησαιτε· ἀναμνήσαιτε μ[
λάδωι, ἐ]νὶ τῶν Γιγάν-	15	πύ]θωνται· ἀκούσωσι Ὀμ[η-
των, ἢ Ci]κελία. ἔστι δὲ		ρικῶς 'πεύθετο [γὰρ
καὶ ]ρος τῆς Ἄττι-		Κύ[π]ρονδε μέγα κλέ-
κῆς Cικελί]α καλου-	10	ος' ἀντὶ τοῦ ἠκούε-
μεν- ]ηθησαυ( )		τ[ο].

Fr. 2(a).

	Col. i.	Col. ii.
	]αντ[ ]ρδ[ ]	[ ]..[.]γ.[.]τ[
	]ση.[ ]ηδ.[ ]	.ε..τ[.]καιου[
	]ομηρος[ ]ειος	.μεν.[.]ς [
	]ερων.[.] [ ]λος	λεσχηρομειλιαλεγετ[
5	]ακ .[.]οιε[.] τῶ	.εκαίτοποσενωθ.[
	]αριθμ[.] ταις[.] υ	ζομεν[ ]λεγοντ[
	]ς ημετατωνμου	αμοιβ[ ]οκα[
	]τονα[.] ολλωνα	[ ] [ ] .ενη.[
	]αινειμουσηγε	υμμη... [ ]σω[
10	]αρο.ε[.] .α.α[ ]	μησς[ ]αττι[
	]υπροσαριθμει[ ]	κης [ ] [
	]τετειμηταιταις	]πηγον μ[ ]κ[
	]μουςωντε[.] μαί[.]	δοχη.[ ] υ[
	] .νεϊδρυταιαυ	τωγα.[ ] ..[
15	]εντωμουσειω	.λω[
	] κρηγηνε.ε..	[ ] ου[
	] αυτ .αιπηγας[ ]	τω.[
	] ταικαιπποκρη	νου[
	]	μαγ[
20	] .περμησσο	γειω[
	] αμοστησβοιω	.κ[.] λπ.[
	]ς εξουεχειντας	γονωμ[
	] .λεγεταιηπρο	κε.[
	] μενηγαυαυπητη	δαικατε [
25	] .θυγατηρω.[ ]	πανθου[
	] βακχυλιδης[ ]	θφ[
	] υτοφορμιγγες.[ ]	τέων [
	] ψιμεδογτοςπ.[ ]	μ.[
	] ροι [ ]	το[
30	] .ιωτιου [ ]	[
	] γ [ ]	. [

	Col. i.	Col. ii.
	]αντ[ ]ρδ[ ]	[ ..][.]γ.[.]τ[
	]ση.[ ]ηδ.[ ]	.ε..τ[.]καιου[
	] "Ομηρος[ ]ειος	.μεν.[.]ς
	]ερων.[.] [ ]λος	λέσχη· όμιλία. λέγετ[αι
5	δεκ]άς· ή[τ]οι ε[.] του( )	δέ και τόπος έν ώι άθρ[οι-
	αυ]αριθμ[ε]ι ταις [Μ]ού-	ζόμεν[οι δια]λέγοντ[αι.
	αις ή μετὰ τῶν Μου-	άμοιβ[ ]ποκα[
	σῶν τόν Α[π]όλλωνα	[ ] [ ] ]μενη.[
	ση]μαίνει· Μουσηγέ-	Υ[μ]μησς.. [ ]σω[
10	της] γάρ ό θε[ό]ς· ή Άρσι-	μησς[ ] τῆς] Αττι-
	νόη]ν προσαριθμει[ ]	κης [
	]τετίμηται ταις	πηγόν· μ[ ]κ[
	τῶν] Μουσῶν τ[ε]ι]μαί[ς]	δοχη.[ ] υ[
	και] συνίδρυται αυ-	τωγα.[ ] ..[
15	ταί]ς έν τῶι Μουσειῶι.	
	Άγανίπη] κρήνη έν Έλικῶ-	
	νι. ή] δ' αυτή και Πηγας(ίς)	
	καλε]ϊται και 'Ιπποκρή-	
	νη. ]	
20	Περμησσο]ϋ· Περμησσο	.κ[.] λπ.[
	πο]ταμός της Βοιω-	γονωμ[
	τίας] εξ ουδ' εχειν τας	
	πηγ]ας λέγεται ή προ-	δαίκατε [
	ειρη]μένη Άγανίπη.	πανθου[
25	παρθένο]ς· θυγάτηρ ώς[ ]	
	] Βακχυλίδης[ ]	
	κλ]υτοφόρμιγγες Α[ι]-	τέων· [
	ος υ]ψιμεδοντος πα[ρ]-	
	θέ]γοι	
30	Β]οιωτίου [ ]	
	] γ [ ]	

## Fr. 2(b).

]η[  
 ]πε.[  
 ].εε.[.].[  
 ]ca[.].πλ[  
 5 ]ιεπειγα[  
 ]ριοιςπελ[  
 ]μ.[.].αρ...[  
 ]..υλληπ[.]ικω.[  
 ]νο.[  
 ] [

**Fr. 2(a)** col. i 2 η.[, the lower part of a stroke rising to right δ.[, an upright; perhaps η 3 ], a curved stroke descending from left 4 ], a horizontal stroke coming from left to touch the back of ε about the middle ], the upper part of an upright ], the start of a stroke rising to right, followed by a small loop, open upwards, on the line; perhaps two letters represented 5 Against the left-hand end of the cross-stroke of τ some ink which I cannot interpret as part of any normally made letter of this hand 10 Before α the lower part of an upright, after α a trace on the line 20 ], the lower part of an upright 21 ]τ is represented only by the right-hand end of a stroke rising slightly from left to touch the loop of α very little above its lowest point 25 ], a short stroke rising to right; the turn-up of ε not ruled out but not particularly suggested 27 ], perhaps the upper side of the left-hand angle of δ, but not verifiable 28 ], traces compatible with the upper side of the loop of α 30 The blank to right may be explicable by the partial stripping of the surface, the tops of whatever letters were written not having fallen high enough to appear on the part which survives, but it is not certain that anything was written

**Fr. 2(b)** I am confident that the vertical fibres fix the position of this fragment below fr. 2(a) col. i, edge below edge, but I cannot trace the cross-fibres into fr. 2(a) and cannot therefore say whether there was an interval between them or whether, as I incline to think, no complete line is missing. 2 ], the lower part of an upright descending below the line 3 ], what looks like the top part of ε, but there is now no trace of ink below ], the top and bottom of a low upright? ], the start of a stroke leaning to right, followed by a trace (perhaps a loop open to right) on the line; two letters may be represented 4 ], the left-hand lower arc of a circle; ο or ε more probable than ε 5 ], two strokes coming up from left and meeting at a sharp angle on a level with the tops of the letters; the right-hand angle of ζ not suggested, since some of the lower part of the letter would be visible 7 ], the upper left-hand arc of a circle παρθε[ suitable, but only the bases of π and θε and only the extreme bottom of the first upright of ν remain 8 ], a dot on the line, followed by the right-hand end of a cross-stroke touching the left-hand branch of ν ], the extreme left-hand edge of a circle 9 ], a trace above the line ], the left-hand arc of a circle

**Fr. 2(a)** Col. ii 1 ], perhaps the foot and the tip of the overhang of ε- ], the start of a stroke rising to right ], the foot of an upright; perhaps ν, to judge by the distance from τ 2 Before ε either γ or π Before τ the top of a circle; ε or possibly ρ appear likeliest. Between this letter and the preceding ε some two-letter combinations (i.e., [ ]) would find room 3 Before μ the left-hand end of a cross-stroke above the general level of the letters ], perhaps the extreme lower end of the loop of α 9 ... ], cc appear to be indicated for the first two letters by what follows, but I am not sure that ττ would not rather be the natural interpretation of the exiguous remains. The next signs, the lower left-hand arc of a circle and a short flat stroke on the line, might be combined in one letter, e.g. ω, but I do not think that οι could be ruled out 13 ], a trace suggesting the upper left-hand arc of a circle ], a cross-stroke touching the top of the left-hand branch of ν 14 ], very faint traces suiting the right-hand arc of a circle followed by a tall ε 15 Before λ an anomalous letter like the upper part of a large c with a wavy instead of a straight top stroke 16 ], the right-hand part of a cross-stroke touching the middle of ο 17 ], the start of a stroke rising to right 21 Before κ the middle part of an upright ], a dot level with the tops of the letters 28 ], a sloping stroke compatible with the upper left-hand part of α, ε, and other letters

**Fr. 1** col. i The note relates to the verse *τριγλώχιν δλοῶι νῆρος ἐπ' Ἐγκελάδωι* 2079 fr. 1, 36.

1 *τριγώνος: τριγλώχιν· τριγώνωι* . . . Hesych. (ad *Il.* v 393).

2 seqq. For the supplements see e.g. Strabo 265, Eust. ad Dionys. *περιήγ.* 467.

9 seq. The Attic *Κικελία* was a *λόφος τρικελής*, Suid. in *Κικελίσειν*, cf. Paus. viii 11, 12. *λόφος* may be supplied here but is not the only possibility.

11 ]η θησα(ρ-), ]ηθής αυ(τ-) among the possible articulations.

Col. ii 9 seq. *ἐπειμι* and its like are nearly always followed by the person to whom something 'occurs'. The nearest parallel I can supply to the phrase quoted here is the Homeric *θυμὸν ἐκάνειν*.

13 Perhaps the Ionic *ὑπο]κρίει-*, as otherwise it is hard to see why an interpretation should have been thought necessary. The 'answers' of the Muses to the poet's questions?

ZPE 71, S. 16 ff

14 Perhaps ἀμνηστικῶς ἀναμνηστικῶς μ[ε], cf. Pind. *Pyth.* i 47 and iv 54 and the scholl. there.

15 seqq. *Il.* xi 21.

18 The coronis presumably denotes the end of a section of the text commented. That section will be the preface, of which the first 40 verses are preserved in 2079 fr. 1 and a résumé of the contents in P.S.I. 1219 fr. 1, 1-15.

**Fr. 2(a)** coll. i, ii The references to the Muses and the spring of Helicon make it clear that col. i contains notes concerning the dream. P.S.I. 1219 does not treat this as a separate section and provide it with a lemma of its own but runs on, fr. 1, 15-20, as far as the lemma marking the first αἴτιον. B.M. Inv. no. 131 passes over everything between Enceladus and δεκάς and therefore provides no clue to what, if anything, is lost between fr. 1 and fr. 2 of this manuscript.

5 seqq. δεκάς: for this lemma to have projected to left as far as those suggested for *Il.* 16, 20, 25, 30 about five letters must be assumed to have preceded δεκά. δεκάς is furnished by the B.M. MS., l. 41, but might be deduced from the argument: The Muses being nine, why does the poet appear to refer to them as a δεκάς? Either he counts—I can make nothing of the letters at the end of l. 5 and get no light from the B.M. MS. nor can I think of a suitable person—or he means to include Apollo, who is their leader, or he numbers with them Arsinoe, who is worshipped in the same way and whose statue stands with theirs in the Museum.

It should be said that δεκάς does not necessarily mean 'a group of ten'. See e.g. Eur. *Suppl.* 219.

9 seq. Μουσηγέτης: exx. in *P.W.* and Roscher s.v.

10 seq. Ἀρσινόη (recognized by Professor Pfeiffer) also in the B.M. MS., l. 45, though what is there said of the reason for her inclusion seems to be different from what is said here.

12 ἐπεὶ] or ἦτις] gives the sense required.

15 Μουσειῶν: that on Helicon, see *P.W.* in Musental, xvi 822; Frazer, Paus. ix 30, 1. A statue on Helicon of Arsinoe riding an ostrich, Paus. ix 31, 1.

16 Ἀγανίππη given by *Il.* 23 seq., q.v.

16 seq. ἐν Ἐλικῶνι: Paus. ix 29, 5 ἐν Ἐλικῶνι δὲ πρὸς τὸ ἄλλοις ἰόντι τῶν Μουσῶν ἐν ἀριστερᾷ μὲν ἡ Ἀγανίππη πηγὴ· θυγατέρα δὲ εἶναι τῆν Ἀγανίππην τοῦ Τερμηστοῦ λέγουσι.

17 seqq. Hippocrene, as having been caused to flow by the hoof of Pegasus (see e.g. Strabo 379), was referred to as Πηγαίε κρήνη (e.g. Anth. Pal. ix 225, 4; 230, 2; [Mosch.] 3, 77) or simply Πηγαίε (e.g. Anth. Pal. xi 24, 6), but I know of no Greek evidence which supports the assertion that Hippocrene and Pegasus were alternative names of Aganippe. Solinus (as emended) states (7, 23) that Aganippe, like Hippocrene, was started by Pegasus. Ovid (first?) confounds the two, *Fast.* v 7 'fontes Aganippidos Hippocrenes . . . Medusaei signa . . . equi'. The commentary on Vergil which goes under the name of Probus says much the same as what is supplied here: 'Helicon mons sacer Musis, in cuius uertice Musius fons expressus dicitur ungula Pegasi, quem alii Aganippen, alii Hippocrenen uocant', *Georg.* iii 10.

20 seqq. Περμηστοῦ is consistent with the requirements, so far as I see, but *v* cannot be verified. See on 25 seqq. Callim. fr. 100<sup>a</sup>: 'Callimachus Aganippen fontem esse dicit Permessi fluminis' (Seru. in Verg. *Ecl.* x 12; similarly Schol. Iuu. vii 6). For the Latin to square with the Greek 'fontem P. fluminis' must be taken as 'a spring fed by the river P.'

25 seqq. The supplements (of which θε], l. 29, looks to me about a letter too short) are based on the hypothesis that this was a note of the same sort as Schol. Ap. Rhod. iii 86 παρθένον Αἰήτρω ἀντὶ τοῦ θυγατέρα, Erotian 106, 16. Examples of this use of παρθένος are collected by v. Wilamowitz-Moellendorff at Eur. *H.F.* 834. The quotation from Bacchylides is new, as is the compound κλυτοφόρμυξ. For the resultant Ἀγανίππη, Περμηστοῦ παρθένος (and possibly, Ἀοίου l. 30) cf. the passages of Pausanias in the note on l. 16 seq. above.

30 B] is insufficient to bring the beginning of the line to the inner alinement and must have been preceded by a lemma. Ἀοίου is an obvious possibility, but it is quite uncertain where the missing adjective stood in the text and there are, therefore, many others open.

**Fr. 2(b)** I can make out nothing for certain except l. 8 ]. κυλληπ[τ]ικω[, about which I think there is no doubt, though *c* cannot be verified. Since one of the grammatical uses of this term is 'collective', of nouns like δῆμος (Eust. 219 fin.), it may be worth while to recall the presence, some-

where in this tract of the poem, of the phrase Μουσέων ἐμὸς (2208 fr. 1, 2). But κυλληπτικός, -κός, have other grammatical and rhetorical uses and I see no other confirmation that the commentary is at this place.

**Fr. 2(a)** col. ii 3 Prima facie ημενα[ω] appears likely (η, ligatured to α, and ο, as in the preceding line, being not too much for the space), and in that case Professor Pfeiffer suggests Ὑμέναιος here and Οὐρανίας in the preceding line, pointing to Catullus 61, 1 seq., where Hymenaeus is addressed as collis o Heliconii cultor, Uraniae genus. His father in this genealogy (which Nonnus also follows, *Dion.* xxiv 88 et al.) is not stated. As far as I see, γὰρ α]δ[τ]οῦ υἱὸς ἐγένετ[ο] καὶ Οὐρανίας would satisfy the requirements here, but remains an unverifiable guess.

4 seqq. Much the same at greater length in Hesych. λέσχη. Cf. Suid.

7 seq. See on 12 seq.

9 seqq. Perhaps Ὑμηττοῦ [ἐν Ὑμηττῶνι. The rest of the note no doubt said that Hymettus was in Attica (cf. Hesych. in Ὑμηττος, Suid. in Ὑμηττιον μέλι, et al.) but the precise form of words cannot be established.

In 2216 fr. 19, 9 (*Hecale*) the first hand appears to have written Ὑμηττ[οῦ] with double τ. Something has been superscribed, I do not know whether cc, but the Ionic form (as at Hdt. vi 137) is now certified for the Αἴτια. Cf. Nicander *Alex.* 446 (where also some manuscripts have the double μ).

12 The two meanings commonly assigned to πηγός are 'stout' and 'black' (or 'white'). μέλαν is conceivable here but I do not recognize anything in the long note running as far as l. 20 which corresponds to what is found in the ancient lexicæ and scholia concerning the word.

12 seq. If ]κ[ | δοχη[ had been opposite ἀμοιβ[, l. 7, a reasonable guess (though it would have extended the line unexpectedly far to the right) might have been ἐκ διαδοχῆς. As it is, ἐκδοχη is more probable.

27 τέων: as the accent (the only lection sign I have observed) shows, from τίς. Used as a relative at *hy.* iv 185 (schol. ὦν τινῶν); 1011 60; Nicander *Alex.* 2 (where the schol. quotes an interrogative example from Homer).

Fr. 3.

].χ.[  
 ].υc[  
 ]δε[  
 ]α[  
 5 ].]

Fr. 4.

]φοβ[  
 ]μεγα[  
 ] [   
 ]αχ[  
 5 ].ωτ[  
 ]cc[

Fr. 5.

]λθ[  
 ]ωτ[  
 ].c.[  
 ]αιφ[

**Fr. 3** The appearance suggests that this scrap belongs to the right-hand side of fr. 2(a) col. ii, but I have not succeeded in attaching it.

1 ]., the right-hand end of a cross-stroke touching the top of the left-hand arm of χ . . .], the foot of an upright, followed by the start of a stroke rising to right 2]., the upper right-hand arc of a circle, e.g. ο or ρ 5 The top of a circle?

**Fr. 4** 5 ]., the extreme upper end of a stroke rising from left.

**Fr. 5** 1 [ close to the break; perhaps part of a broader letter 3 ]., the right-hand arc of a circle; ω rather than ο [ the left-hand side of ε or θ, but either anomalous.

2263. διηγῆσεισ ἄ(?) Αἰτίων Καλλιμάχου

There is a strong resemblance between the larger of the following pieces and P.S.I. 1219. They appear to be approximately the same in scale and agree in appending to their résumé of the section of Callimachean text of which they treat an indication of his source. There is almost exact verbal correspondence between 2263 fr. 1 ii 6 seqq. and P.S.I. 1219 fr. 1, 35 seq. The introductory formula they employ immediately after the lemma, though the same in effect, is not precisely the same in form; P.S.I. 1219 fr. 1, 22 and 39 is framed to show the poet's question, 2263 fr. 1 ii 13, the Muses' reply. But strict uniformity in such details is perhaps not to be expected and it is a reasonable hypothesis that these two manuscripts contain different parts of one and the same work. The relation to it of the similar matter contained in PRIMI 18 (from which the form of the title is adopted) is uncertain. The introductory formula is different (usually 'he says that . . .', often the story immediately, follows the lemma), but that may well be the result of the difference in construction between Bks. i-ii and Bks. iii-iv of Callimachus' own text (see on ii 9 below); there are no indications of source; and some at least of the expositions are on a smaller scale. But there is no obvious reason why, when once such an account of the contents of the *Αἴτια* had been written, it should have been thought worth while to do the work over again, particularly if it was to lead to a result of which the general character is so little dissimilar, and it is, therefore, a likely presumption that PRIMI 18 derives from the book represented by 2263 and P.S.I. 1219, though it may not be a true copy of it.

The present text is written on the back of a piece of papyrus (of which the front is blank except for part of a single line of second-century cursive running in the opposite direction), in a practised hand of the common angular type to be compared with, for example, 2175, 2208, and dated in the late second or third century. A second pen has contributed a strange profusion of lection signs to the small unattached fragment.

## Fr. 1.

Col. i.	Col. ii.	Col. iii.
	]. . . κησανπολινονο[	ρησαια[
	]. . . οδικονοθε[	λωσεη.[
	]. τα[.] ογκαλουμε[	γν[.] οσα[
	]. ιον[.] ηνα, ουσπα[	γατρος[
5	. . . [ ] ταςκ[.] γασαναιρου[	.] ογκα.[
	. . .] λα[.] δετη[.] ιστοριανοκα[	. .] εμων[
	. . .] αχ[.] παρα . . . ακαιδερ	. [.] ο[.] δαυ[
	. . .] υ	χα[.] πυ.[
	] . μενεφηταςδειθαρεμο πα	δι. νου.[
10	] λινειρετοθυμος τησενλευ	τοστομι.[
	] καρδιααρτεμιδοστοξοανον	εφημη.[
	.] πιτησκεφαληςθυϊανε	πεισασπ[
	] χειδαιτιανταντηνηπει	γησενε.[
	] ρωταιτ. ν. η[.] . η[.] . . .	θυσια.[
15	] ερι[.] ω[ ]	γε[
	] ων [	υλ.[
	] την	θ. [ ] κα[
	] ρδ[.] ας	θω[.] ντ[
	] ]	ρουσιφ.[
20	] ικεν	ας περι.[
	] . ειδι	τυραν[
	] ατην	επεμ[ ]
	] ρτ.	αγαδ. α[
	] . υ	.] ημα.[
25	] ρλ	παντο.[
	] . ρα	παραν[
	] υςε	νιδα.[
	] ]	ειντοις.[
	] ]	οιθεοι[
30	] ]	τωνθα.[
	] ]	.] . [

## Col. ii.

	κ]ατώκησαν πόλιν ὀνο-
	μα- ]Τριποδίσκον. ὅθεν
	Ἄργεοι κ]ατὰ [τ]ὸν καλούμε-
	νον Ἄρν]εῖον [μ]ῆνα τοὺς πα-
5	ρ. . .] . . . ν]τας κ[ύ]νας ἀναιροῦ-
	σιν. ἔ]λαβ[ε] δὲ τῆ[ν] ἱστορίαν ὁ Κα[λ]-
	λί]μαχ[ο]ς παρὰ Ἄγία καὶ Δερ-
	κ]ύλο]ν.
	τῶ]ς μὲν ἔφη τὰς δ' εἶθαρ ἐμὸς πάλ-
10	ιν εἶρετο θυμὸς τῆς ἐν Λευ-
	καδαῖα Ἀρτέμιδος τὸ ξόανον
	ἐ]πὶ τῆς κεφαλῆς θυ(ε)ῖαν ἔ-
	χει δι' αἰτίαν ταύτην. Ἡπει-
	ρῶται τῶν . η[.] . η[.] . .
15	κατατρέχ[ο]ντες τὴν Λευκά-
	δα ἐσύλων, ἐλθόντες δὲ καὶ
	εἰς τὸ τῆς Ἀρτέμιδος ἱερόν εὖ-
	ρον τὴν θεὸν ἐστεμμένην
	χρυσῶι στεφάνωι. τοῦτον ἐπι-
20	χλευάσαντες ἀφείλον καὶ
	τὴν θυ(ε)ῖαν ἐν ἧι κάρδα τρεῖς ἰ-
	ψαντες ἔφαγον τῆι θεῶι ἐπέ-
	θηκαν. ἐπι. ν. [.] . δ' οἱ Λευ-
	κάδιοι] . θ' ἡμ[έ]ρα[.] ἔ]τερον
25	κατεσκεύασαν στέφανον καὶ
	ἀντὶ τῆς θυ(ε)ῖα[ς] ἔθηκαν ἀπο-
	πεσόντα δ' αὐτὸν προσήλω-
	σαν τῶι ξοάνωι. πάλιν δὲ με-
	θ' ἡμέ[ρα]ς] τρεῖς ἐπιτιθεμέ-
30	νου κα[.] . με[.] να[ν]το[ς] .] . ης

**Fr. 1** col. i 20 ], an upright with the end of a cross-stroke coming from left to touch its middle; η suggested but μ not ruled out 21 ], the right-hand end of a cross-stroke as of γ or τ 23 Perhaps ο suspended from the end of the right-hand arm of τ, but this does not account for the right-hand end of a horizontal stroke to its right; possibly ο(ν) 24 ], perhaps ψ, though not like that at ii 22

Col. ii 1 seq. Call. fr. 4 5 ], the lower part of an upright descending below the line 14 After ν a stroke sloping slightly to right, before η [ a stroke descending from left; I cannot rule out ε [ δ (or λ) After η apparently ι, but rubbed; possibly part of a broader letter ], η [ the first letter may be ο or the loop of β or ρ; between it and η [ ι or ν seems the only possibility ] . . . , the first letter again is ο or the loop of β or ρ, the last ι or the right-hand stroke of ν; between them traces suggesting the upper right-hand arc of a circle 21 Between ο and δ the ink is confused and there was perhaps a correction; ρ is not recognizable, still less ρο 23 The trace of the first letter does not suggest θ Between ι and ν part of a cross-stroke level with the tops of the letters ], the start of a stroke rising to right Before δ three letters may be represented; I cannot recognize τες or νοι 24 Before θ the end of a stroke descending from left but not carried down to the line, preceded by the lower part of an upright; μεθ' not suggested 30 ], very faint shadows; if a negative, I should guess μη ], the ink now looks like the top of a small ρ but this may be illusory

Col. iii 1 Above αα there seem to be traces of ink 2 ], a stroke rising to right 3 Of α only the bottom angle; δ and φ may be possible alternatives 5 ], an upright 7 ], a short upright below the line; if part of a letter (e.g. φ), the upper part is scoured off 8 ], a stroke inclined to right 9 After ι the upper part of an upright ], perhaps the left-hand end of a cross-stroke as of τ 10 ], an angle off the line; φ, ω possibilities 11 ], the foot of an upright 13 ], an upright 16 What now resembles ο on a level with the top of the left-hand branch of ν; it is to the left of the general alignment ], the start of a stroke rising to right; α or λ suggested 17 ], an upright; if ι, there is room for another small letter between it and κ 22 Of ψ only the top and bottom of the central stroke 23 Between δ and α perhaps simply ι but the top is hooked to left 24 Of the first 3 letters only the upper parts; since the fourth suggests α, perhaps ]ηηλα[ is a better interpretation of the traces 25 ], ε possible but not particularly suggested 27 ], an upright 28 ], perhaps the back of ε 30 ], the lower part of an upright 31 Upper parts of uprights; perhaps two letters represented

**Fr. 1** col. i 20 Since a short line precedes, this may be presumed to represent a lemma. There is a possibility that it was the first verse of the αἴτιον relating to Linus, the son of Psamathe, daughter of Crotopus, and the Ἀργηίε ἐορτή at Argos, of which the end of the exposition is partly preserved at the top of the next column. But as we do not know the height of the columns or what degree of regularity there may have been in the length of the expositions, there is no certainty to be attained.

Col. ii 1 seq. κατώκησαν: Conon 19 μῆνά τε ἀνόμασαν (sc. οἱ Ἀργεῖοι) Ἀργεῖον . . . καὶ θυεῖαν ἄγουσι καὶ ἐορτὴν Ἀρν(η)ῖδα κτείνοντες ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ κυνῶν ὄσους ἀν εὐρωσι. καὶ οὐδ' οὕτως ἐλώφα τὸ κακόν, ἕως Κρότωπος κατὰ χρησμὸν ἔλιπε τὸ Ἄργος καὶ κτίσας πόλιν ἐν τῇ Μεγαρίδι καὶ Τριποδίσκιον ἐπικαλέσας κατώκησεν. Paus. i 43, 7 has a different version, which says nothing of the dog-killing holiday but introduces the figure of Coroebus (οὐ μέμνηται Καλλίμαχος ἐν ᾧ Αἰτίων, Anth. Pal. vii 154 tit.), and it is he who is said Τριποδίσκου κώμην . . . οἰκῆσαι (or οἰκίσαι). The plural used here seems to imply the mention of companions.

ἄθεν: the reason for which the Argives kill dogs at a certain season is that dogs tore Linus to death. In strict logic it follows that the piece expounded here must have been the αἴτιον of the establishment of the Κυνοφόντις (Athen. iii 99e, otherwise called the Ἀργηίε ἐορτή at Argos. Odd as is the appending of ἄθεν, so taken, to the mention of the settlement of Tripodiscus, it would be still odder, if it referred back over the whole Coroebus element of the story as related by Pausanias. The conclusion would be that this διήγησις agreed more or less with Conon (like him it uses of Tripodiscus Callimachus' own word πόλις) and that the tale of Coroebus was dealt with in another αἴτιον. But this conclusion is not easy to accept. Apart from the general improbability that a single story would be divided between different places, P. Ryl. 13, identified as Callimachus, contains both references to the Arnean month and holiday (ll. 1 seq. Ἀργεῖος μὲν Ἀρνῆθας[ ], which Conon mentions but not Pausanias, and also lines of which Pausanias gives a direct paraphrase (ll. 12-14 ἦκεν ἐπ' Ἀργεῖ- | ἦ φεων[ |

μητέρας ἐξεκένωσεν . . . ~ Ἀπόλλων δὲ Ἀργεῖοις ἐς τὴν πόλιν πέμπει Πωινήν. ταύτην τοὺς παῖδας ἀπὸ τῶν μητέρων φασὶν ἀρπάζειν).

Most of the difficulties would be removed by the assumption that Κρότωπος in Conon's statement about Tripodiscus is a simple error for Κόροιβος. Then there would be no discrepancy between the versions of Conon and Pausanias, though both in different places would have drastically shortened the story; there would be but one αἴτιον, that partly preserved in P. Ryl. 13, and of that αἴτιον the present text would be the διήγησις. I believe this to be the correct explanation, in spite of the distant reference of ἄθεν which it implies, and, if it is so, it follows that this manuscript contains διηγήσεις of the αἴτια in the first of Callimachus' four books (see note on l. 9 below).

5 E.g. πα-ρα]τ[υχόν]τας.

7 seq. παρὰ Ἄγλια καὶ Δερκύλου: cf. P.S.I. 1219 fr. 1, 35 seq. τὴν δ' ἱστορίαν ἔλαβεν παρὰ Ἄγλια | καὶ Δερκύλου, PRIMI 17 ii 16 (ἐν τοῖς Ἀργολικοῖς), 21.

9 τὰς δ': the Muses. It appears on the evidence at present available that in Books I and II of the Αἴτια each αἴτιον has the form of an answer by a Muse (Clio, P.S.I. 1219 fr. 1, 30; Calliope, P.S.I. 1217A fr. 2, 4; Clio for the second time, 2030 ii 13) to a question by the poet. In Books III and IV this scaffolding appears to have been eliminated and the constituent pieces are simply juxtaposed (see e.g. 2170 fr. 2; 2211 fr. 1).

It follows that even if the view taken above is erroneous, there is still an even chance that it is Book I to which the present text relates.

21 There is a considerable likelihood that the words of Callimachus are preserved in fr. 282 ὦν' ἐρέψαντο μωωτόν. Whether either or both of fr. 253 κηκάδι σὺν γλώσσει and fr. 281 κέρβολα μωθήσαντο are represented in the preceding lines is more problematical.

23 seq. I should have supposed that what was said amounted to: When the Leucadians came back next day (or rather, next day but one, on the strength of πάλιν . . . μεθ' ἡμέρας τρεῖς). But I cannot accommodate the remains to anything on these lines.

26 <ἐπ>έθησαν.

29 They kept on putting it back but it would not stay (so, I suppose, they consulted an oracle and were told to perpetuate the mortar).

Fr. 2.

]. . . [
   
]. ἐπύφω [
   
] οπάρη [
   
] ερίττα [

**Fr. 2** All the additions to the letters of the text are made with a thicker point and in a lighter ink.

1 The second letter represented by the lower part of an upright descending below the line; perhaps ν 2 ], the lower part of a stroke descending from left ], the start of a stroke rising to right 3 Above η perhaps a small ο After η a headless upright descending below the line, followed by the lower part of an upright on the line and perhaps traces to its right 4 Below ρπ in the previous line a large round dot; if ο, much higher than the following ο Above the line, after α[ the left-hand arc of a circle

## 2264. ACTA ALEXANDRINORUM (?)

40.3 × 14.3 cm.

Later second century A.D.

Five incomplete columns carelessly written on the verso of a land register in a clear documentary hand with occasional literary characteristics.<sup>1</sup> All five columns are occupied by a single speech and on this score some hesitation may be felt in assigning the text to the *Acta* in which speeches are normally brief and interrupted either by dialogue or narrative. It might be classified with the speech against the Prefect Maximus 471 (although this is probably allied to, if not influenced by, the *Acta*) were it not that it is an emperor's conduct which appears to be the subject of complaint and the incident with which the fragmentary first column is concerned took place if not in Rome at any rate outside Egypt. The same column may contain a clue to the dramatic date of the proceedings; for while it is true that the *Acta* sometimes refer back to past events<sup>2</sup> (to stress the continuity of the mistreatment of Alexandria and the heroism of her representatives in succeeding generations may have been an essential part of the literary design), the detail in which the incident in the gymnasium is narrated and the way in which Nero is repeatedly mentioned suggest that his reign was well within the speaker's memory. The next two columns are taken up with a passionate defence apparently of one Diogenes; the name has not previously occurred in the *Acta* and we learn little of him here except that, unlike the speaker or his clients, he is not now on trial, that he or a friend had been humiliatingly punished, and that now he is far from the scene of action, perhaps in exile. To attempt to identify the bearer of a name as common as Diogenes is hazardous; but it might be conjectured that he is the same as the Cynic philosopher of that name who was publicly scourged by Vespasian for criticizing Titus' liaison with Berenice in A.D. 75, though it must be admitted that Dio Cassius,<sup>3</sup> our sole authority for the incident, does not say that either Diogenes or his fellow Cynic, Heras<sup>4</sup> (who was executed for the same offence), was a citizen of Alexandria. In column iv, in a manner recalling 1242, the *Acta Hermaisci*, and the *Acta Pauli et Antonini*, interpretation is difficult; if the speaker is the same as in preceding columns he may be bidding farewell to a colleague on the point of martyrdom (his identity is obscure, unless Diogenes is being condemned in absence); but it is more probable (see note *ad loc.*) that the speaker is now the counsel for the prosecution. In column v there is an allusion to a specific charge involving money, recalling

<sup>1</sup> I had at first thought that 221-164 belonged to the *Acta Appiani* and formed part of the same roll as 33 and the Yale fragment published by C. B. Welles in *Trans. Am. Phil. Ass.*, lxxvii (1936), 7, but an inspection of the original (now P.Lond. Inv. 2435) convinced me that the hands, though similar, are distinct (and the documentary hand on the recto of 2264 is totally different from that of the recto of 33 and, it would seem, from that of the separate document on the recto of the Yale fragment); consequently there are no grounds for associating closely the two papyri.

<sup>2</sup> Cf. Welles, *op. cit.*

<sup>3</sup> lxxv 15, 5.

<sup>4</sup> Another consequence of the identification would be that the Heraeus whose disciples are mentioned in the *Acta Athenodori*, 2177, would in turn be plausibly identified with Heras and the connexion of the *Acta* with the Cynic movement against Rome in the second century would be established (for this aspect of Cynicism see D. R. Dudley, *History of Cynicism*, pp. 125 sqq.).

similar charges in the *Acta Appiani*, but nothing further can be made out. There is thus nothing definitely to determine the dramatic date of the proceedings, but a number of circumstances, further discussed in the notes, point to a date late in the reign of Vespasian.<sup>1</sup> The highly rhetorical and artificial style cannot be exactly paralleled among the other *Acta*, but the influence of rhetoric is clearly marked in some of them, while the differences of style and treatment (sometimes reflected in different recensions) among them are such that the style of 2264 is no ground for excluding it from the series.

The number of letters to a line varies so greatly that no attempt is made as a rule to estimate how many are missing in incomplete lines.

## Col. i.

[ ]ημων ἐπὶ τῶν  
[ ]·γέτων Νέρωνος  
[ ]·γένονεν ζώντος  
[ ]·Νέρωνος πρὸς γυ-  
5 [ ]·μνάσιον ... ]·εν ἀθλητῶν  
[ ]·ἀνδ[ρ]ας [·].  
[ ]·ἀλλαις παρὰ  
[ ]·εἰκόσι οὐκ ε  
[ ]·Νέρ]ωνι καταβαί-  
10 [ ]·νεω ]·ς εἰς τὸ γυμνά-  
[ ]·σιον ]·εστάτην ἐρευ  
[ ]·ν ]·ην οὕτως τι  
[ ]·[·]β  
[ ]·ε[κ[

## Col. ii.

15 Διογένη[ς] [μ]ήτε τότε μεμψά-  
μενον μήτ' ἄρτι μεμψόμενον·  
ἔδει μὲν γὰρ ἴσως ἐκδικηθῆναι  
φθαρέντα καὶ τοῦτον· ἀλλὰ πίστευ-  
σον αὐτοῦ τῇ νῦν σιωπῇ· πρὸ

<sup>1</sup> This would not be the first connexion of the Flavians with the *Acta*, cf. the small fragment recently published by C. H. Roberts in *The Journal of Roman Studies*, xxxix (1949), pp. 79-80; Titus is here the emperor in the case, although hitherto his name has not been known in connexion with the *Acta*.



20 δώδεκα ἐτ(ών γ)ὰρ οὐκ ἐμέμψατο  
καίσαρα ἔχων δικαστὴν ὀργιζό-  
μενον ἠδέως εὐφνή κατὰ  
πλουσίων εὐπαρώξυντον  
ἐπὶ τοὺς ὄπως δῆποτε εὐσχη-  
25 μ[να]ς οὐκ ἐμέμψατο καίσαρ[α]  
ε[. . .] εἰπεῖν προ[ε]κα ἔτι  
[. . .] οὐ]δὲν ἐλάλει σ[. . . . .]  
[. . . . .]ε[ικη]·ε[. . .]·φ[. . . . .]

Col. iii.

οὐκ ἔχων πάντα ταῦτα παθῶν  
30 οὐ πάρεστιν οὐ πέπλευκεν  
ἴν' ἐκέιθεν ἔξωθεν μακρό-  
θεν ἀπεστραμμένος κλαύσει·  
εἰ γὰρ ἔδει μόνον ἐκδικήσαν-  
τα τὴν ὕβριν εὐθὺς ἀπολέσθαι  
35 μόνον ἀκολουθήσαι μέχρι  
τῆς κολάσεως ἰδεῖν ἀποπνε-  
ῖν. εἰ <γὰρ> δύνατον ἦν μισθῶσαι  
δήμιον αὐτὸν ἀλλὰ σοι μένει  
καὶ τ[. . .]·ς ἐκείνος αὐτὸς [·. .]  
40 [· . . . . π]έποιθε καὶ τ[. . .]

Col. iv.

ἠρωῖδα ψυχὴν εὐκαιρήσον  
εἰς ταύτην τὴν διάγνωσιν·  
ὁ σὸς λοιδορεῖται βίος ὁ σὸς ἐν-  
καλεῖται χρόνος· οὐ δεῖ ζῆν  
45 τὸν ἐπὶ σου ταῦτα ψευδόμε-  
νον· οὐκέτι σου τιμῶμεν  
τὰς ἀκοὰς οὐδ' εἰ φειδόμεθά  
σου τῆς τῶν ἠθῶν ἀρχαιότη-  
τος' ἀλλ' εἰ μὲν ἐκείνοις τοῖς

50 ἀνωτέρω προσ[. . .]ετεύχθης  
[. . .]ρον [·]ονδ[. . . . .]ροσαν  
[. . . . .]·εψω[. . .].  
[. . . . .]ηθου[ς . . .]

Col. v.

ἀργύριον ἀπολελύσθαι [·]  
55 ἔγκλημα διπ[λ]ο[ὺν]  
των εἰπό[τ]ων [·]χ[·]·ε[  
θε[. . . . .]ε[  
δὲ τῶν ελ[υ]  
μείζον ἀκόλο[υ]θ[ον] [·]μ[·]  
60 πρῶτον καὶ αι[ν]·[·]·ασει·[  
τὸ πρῶτον ἵνα τύχη καὶ[  
της ἀκολουθεῖ α[ν]ε[. . .]ρ[  
δὲ μὲν ζῆν μα[. . . . .]·[  
ε[·]·σ[·]·[·]·[

ii. 15 sqq.: ' . . . Diogenes who neither then nor now has made criticisms. Perhaps the latter's death too should have been avenged. Yet have trust in his present silence; twelve years ago he did not censure Caesar although his judge was one who freely gave way to anger, who had a natural bias against the rich, who was easily incensed against men of any standing at all. He did not censure Caesar, though he might have spoken twelve years before . . . he said nothing . . . after all those sufferings, he is not here in court, he has not sailed in order to be brought back thence, from foreign parts, from a great distance, merely to weep. For if all he had to do was merely to avenge the outrage and then straightway perish, merely to accompany us as far as the scene of punishment, to be a spectator there, to breathe his last! If it had been possible for him to hire the public executioner—but he himself is left over for you . . . departed spirit; be fortunate in this trial! Your career is the object of abuse, your life is on trial. The man who tells these lies in your presence ought not to live. Are we no longer to pay respect to what we hear of you, even if we have some regard for your old-fashioned morals? But if you had been made (?the equal of) those great men of other times. . . .'

1 Or ]σμων.

2 The τ has a large hook attached to it on the left, without parallel elsewhere in the hand, which I have interpreted as the cross-stroke of an ε; the cross-stroke of the preceding γ projects a little to the left, which is also unusual. The letter preceding the supposed γ looks like an ε (certainly not a ρ). ]ετων (e.g. γενηθ]έντων) could be almost as easily read.

4 The obvious supplement ἔτι τοῦ would give an abnormally short line. At the end the omission of the article before γυ[μνάσιον is strange and perhaps some part of προσγυμνάζω should be recognized here, e.g. προσγυ[μναζομένων ἐνδοθ]εν (or ἐγγύθ]εν) ἀθλητῶν. If the incident referred to involved Nero's presence it cannot have taken place in Alexandria. Nero was interested in the fortunes of Alexandria and presumably popular there, see Wilcken, *A.P.F.* v 182-4.

15 The correction is not essential but is probable in view of the other scribal errors.

17 ἐκδικεῖν must mean *avenge, vindicate* (the only instance cited in LSJ of the meaning *punish* with a personal object comes from a fourth century document) and l. 18 may be taken as an allusion to the execution of Heras in A.D. 75 for the offence for which his colleague Diogenes had previously escaped with a lighter punishment. It is not then necessary to assume that the 'twelve years earlier' of l. 20 are reckoned from this event which would place the present trial in the reign of Domitian; for reasons given below it is preferable to place this case in the latter part of Vespasian's reign. The argument is that Diogenes' omission to protest at the execution of Heras is a guarantee of his good behaviour (or innocence) now.

20 The writer first wrote επ, then corrected the π to a τ by putting his pen through the second upright.

21-4 These lines are difficult to understand, even grammatically. If (as seems certain) the emperor in question is to be identified with the judge, it would be a piece of ludicrous exaggeration, even for the *Acta*, to apply language such as this to Vespasian; the only trait of his that might lend itself to such caricature is his notorious covetousness (or parsimony). The whole description would better fit either Nero or Domitian; given the references in col. i and l. 48 (see l. 41 note) the former supposition is preferable. In the latter case the present trial would take place under Trajan and any ground for identifying Diogenes with the Cynic philosopher of the name (see introduction) would disappear.

In l. 22 ἡδέως, gives no sense and should perhaps be emended to ἀδεῶς (= either *impune* or, in a slightly strained sense, *freely, without hesitation*).

l. εὐπαρόξυντον: the word is cited in LSJ only from Plutarch, *Vit. Ant.* 73.

26 Perhaps ἐχ[ων]. At the end we should expect ἐρών but the ι is certain.

32 l. κλαύση.

41 sq. Fr. Musurillo (who is engaged on a study of the *Acta*) has suggested that these lines are addressed to the Emperor and therefore belong to a speech for the prosecution. In support of this it may be noted (a) εὐκαιρεῖν is more naturally used in the sense *find time for* than *prosper in*, (b) ll. 43 sq. are certainly appropriate if addressed to an emperor subjected to a campaign of vilification (for the Alexandrians' treatment of Vespasian see Dio Cassius lxxv 8. 2 sq.), (c) with the ἡθῶν ἀρχαϊότης we may compare Tacitus on Vespasian (*Ann.* iii. 55) *sed praecipue adstricti moris auctor Vespasianus, antiquo ipse cultu victuque*. He also proposes to read θρόνος in l. 44; but the traces, slight as they are, favour χρόνος. These arguments are very weighty, but I think that ἡρωὶς ψυχὴ must be used of an Alexandrian already condemned, or nearly so, to death, not of a living emperor; the phrase might, however, be used ironically by a prosecutor.

41 ἡρωίδα: here used proleptically = μακαρίτης, as ἡρως and ἡρώνη are.

## 2265. LETTER OF A PREFECT

12.5 × 12 cm.

A.D. 119.

An order of prefect Haterius Nepos (perhaps as acting prefect: see below) to the strategi of Upper Egypt concerning the collection of the *vicesima libertatis*. The letter is written in an official hand on the verso of the papyrus. The writing on the recto is much effaced; after a blank space at the top of 9.7 cm. there are traces of four lines probably of a land register; at the right-hand side of these there are the initial letters of three lines of another document.

Ἀ[τέριο]ς Νέπως στρατηγ[ο]ῖς

Ἄ[νω χ]ώρας χαίρειν.

Το[ῖς π]ραγματευταῖς Φουτίου

Σεκοῦνδου ᾧ τὸ τέλος τῆ[ς]

5	[ ἐξε]δόθη	εἰκοστῆς τῶν ἐλευθεριῶν
	[...][πρὸ τρισ-	προσῆκει εἰ ποιήσετε συν-
	[κα(αι)δεκά]τ(ης)	λαβόμενοι ἐν οἷς ἐὰν δικα[ι]-
	κα-	ώσετε, (ἴνα) κατὰ τὸν τῆς εἰκοσ-
	[λανδ]ῶν Σ-	τῆς νόμον πρά(τ)τωσιν.
	[επ]τεμβρί-	ἔ[ρρ]ῶσθαι ὑμᾶς βούλομα[ι].
	[ων (ἔτους)] γ	
10		4 ὦ Ρ. 7 l. δικαίωσθε

'Haterius Nepos to the strategi of the Upper Country greeting. You will do well to assist, in whatsoever ways you think proper, the collectors of Futius Secundus, who is concerned with the tax of the *vicesima libertatis*, in order that they may collect in accordance with the law of the *vicesima*. I wish you farewell.'

2 This is the first certain occurrence of this name for the Thebaid in papyri of the Roman period, though it is supplied with great probability in P.S.I. 1148, 29.

3-6 Φουτίου Σεκοῦνδου: he may be related to the proconsul of Sardinia of the year A.D. 70; cf. Dessau, *Prosopographia*, s.v. 'Secundus', where now Futius may be restored. Our Futius Secundus is a *procurator XX libertatis*, cf. *RE*. Suppl. vi. 1034; he has apparently just entered his office. Thus explained it is clear why the prefect reminds the strategi of their duty to assist the tax-collectors. On the tax paid upon manumission of slaves see also Wallace, *Taxation*, p. 230, cf. p. 288.

5-9 The marginal note records that this document, or a copy of it, had been duly exhibited by one of the strategi to whom it was addressed on 20 Aug. A.D. 119. As Q. Rammius Martialis is recorded as prefect as late as 4 Aug. 119 (see Reinmuth, *The Prefect*, p. 134), the question arises whether Haterius Nepos may have been titular prefect at the time 2265 was written; as Turbo held the titular prefecture in succession to Martialis while commanding in Dacia (Reinmuth, loc. cit.), it may have been some time before Nepos had the title as well as the power.

## 2266. COPY OF AN EDICT OF A PREFECT

10.6 × 4.6 cm.

A.D. 266-7.

The document, to judge from the rough, semi-uncial hand, is probably a writing-exercise. The text is part of an edict of the prefect Iuvenius Genialis (cf. Reinmuth, *The Prefect*, p. 139), in which he reprimands the citizens of a πόλις. It is not necessary to take the terminology of the edict as evidence that it was addressed to one of the four Greek cities. The same prefect speaks in a letter to Hermopolis about a πολίτης of that city, C.P.Herm. 119 verso iv 10. This edict therefore probably refers to Oxyrhynchus.

	Ἰουουένιος	10	πόλεως τῆς
	Γενιάλιος		ὑμετέρας
	ἑπαρχος		.μηθεν . .
	Αἰγύπτου λέγει·		ωσπατο
5	οὐδέν οὔτε		μὴ τυγκά-
	τῶν εἰρημέ-	15	νοντας ὧν
	νων οὔτε τῶν		προσήκον ἔ-
	γεγεννημέ-		στιν παρὰ τῶ(ν)
	νων ἐπὶ τῆς		πολιτευομέ-
			νων ἢ ἂ δι

1 Ἰουουένιος P. 4 l. λέγει 14-15 l. τυγγάνοντας 19 l. δεῖ

'Iuvenius Genialis prefect of Egypt says: Nothing either of what has been said or of what has been done in respect of your city—, nothing is of that kind which is fit (to be said or done) by the citizens or what . . .'

12 sq. We may either take the general sense of the edict to be (as Bell suggests), *we can learn nothing of what is said or done, not getting* (l. τυγγάνοντας) *the sort of information . . .*, reading μαγθε (l. μανθά-)νομέιν in l. 12, or we may assume that the writer either omitted part of the edict between ll. 11 and 12 or has conflated two versions in one of which οὐδέν is the subject, in the other a verb in the 1st pers. plur. concealed in l. 13; in the last case, a drastic remedy would be to read π(ροστάτ)τομεν.

18-19 πολιτευομένων: the verb has here probably the meaning of the substantive πολίτης; for the meaning 'administrators' = βουλευταί does not occur before the Byzantine period.

19 The papyrus is broken at the bottom; only a small strip is preserved at the left-hand side, wide enough to contain the initial letters of two lines more. There is, however, no trace of ink to be seen; therefore l. 19 was probably the last line of the edict copied by our scribe.

## 2267. COMPLAINT

28.7 × 27.1 cm.

A.D. 360.

This document, a complaint of Flavius Herac( ), an ex-procurator of the Imperial estates in the Oxyrhynchite and upper Cynopolite nomes, throws some light on the administration of the Imperial domains in the early Byzantine period, for which we have only scanty evidence (cf. *RE*. Suppl. iv, col. 243 seqq.). Unfortunately the surface of the papyrus is badly damaged from l. 15 onwards; in consequence a large part of the document is unintelligible. The complaint is drawn up in the form of a μαρτύρησις. The ex-procurator states that he had collected the rent from the *coloni* in accordance with the orders of the *ex-catholicus* Diodotus, but now the *ex-catholicus* accuses him of extortion. The document (which may well be a draft) has no address, but the complaint was probably directed either to the office of the *praeses Augustamnicae* or to that of the *praefectus Aegypti*.

On the verso there are traces of about six lines, written in a different hand.

- 1 Ὑπατίας [τῶν δεσποτῶν ἡμῶν] Κων[στα]ντίνου Αὐ[γο]ύ[στου] τὸ ἰ καὶ Ἰουλιανοῦ τοῦ ἐπι]φ[ανεστάτου] Καίσαρος τὸ γ̄ . . . .]
- 2 ἐν τῇ λαμ(πρᾷ) καὶ λαμ(προτάτῃ) Ὁξυρ(υγχιτῶν) πόλι. δεόμ(ενος) μαρτύρομαι Φλ(αούσιος) Ἡρακ( ) καὶ ὡς χρηματίζωι γενόμενος ἐπίτροπος τῶν
- 3 δεσποτ(ικῶν) κτήσεων [[τῶ]νομοῦ] Ὁξυρ(υγχιτῶν) καὶ Κυνοπο(λίτου) Ἄνω τὴν πίστιν τὴν ἐνχιριστίσαν μοι τῶν
- 4 δεσποτικῶν κτήσεων ἐν τῷ χρόνῳ, ᾧ ἐπετρέπην διοικῆσαι, μετὰ τῆς συνήθους εὐλαβίας ἡμετέρας καὶ τοῦ ὀφιλ(ομένου)
- 5 φόβου ἐπὶ σοῦ ἀπ[ο]σῶσαι ἐφ' ἐκάστης ἰνδ(ικτίονος) τῷ δεσποτικῷ λόγῳ τὸ ἰκανὸ[ν] πρῆσας ἀμέμπτως· ἢ Διοδότου δὲ
- 6 τοῦ γενομένου καθολικοῦ τῶν δεσποτικῶν πραγμάτων γενομένη σκευωρία φιλοπραγματίας ἔνεκα
- 7 ἰδίας ἑαυτοῦ καὶ ἐσχροκερδίας δηλοῦντος παρ' ἐμοῦ εἰσμοῦ ἐργάσασθαι τοιαύτη γεγένηται ὡς τέ' ἐκ τῆς συκοφαντίας
- 8 αὐτοῦ παθεῖν με δήμευσιν καὶ θλίψιν καὶ τὰ διπροσταλι.α ἠλλοτρίασεν τὰ τῆς φυλανθρωπίας [[τῶν. .ιν] τῆς
- 9 αἰωνί[[ων]]ου' βασιλείας τῶν δεσποτῶν τῆς οἰκουμένης τῶν εὐσεβεστάτων βασιλέων. ἐν γὰρ τοῖς τόποις τούτοις
- 10 γενόμενος ὁ αὐτὸς Διόδωτος συνεσκευάσατό μοι ὡς ἐμοῦ ἐκτὸς τοῦ κανόνος ἀπητηκότος παρὰ κωμῶν διὰ
- 11 τοῦ Κοινοπολίτου τρισχιλίας διακοσίας μυρ(ιάδας) καὶ ἰδία ἑαυτοῦ βουλήσι τυποὶ ὑπὲρ ἀρουρῶν ὠκτακοσίων . . . .].

- 12 κων ἐκάστης ἀρούρ(ας) μυρ(ιάδας) δ δὲν τὴν ἀπαίτησιν παρ' ἐμοῦ γενέσθαι καὶ  
ἀπετ[ί]ων [[ε.γ]] ὑπὲρ τούτων τῶν  
13 ἀργυρίων χρυσίνους ζ σχηματιζόμενος τοῖς ἀγροικοῖς δώσιν κατέχει μὲν παρ'  
ἐαυτῶ καὶ εἰς τὸ ἴδιον ἀπο-  
14 φέρεται οὐκ ἐπιτρέψας τὰς οὐσας μοι ἀποδοῦν[αι τοῖς ἀγροί]κ[ο]ις...χωρὶς  
ερεπιτην ε[....].κ.ε[...].ν  
15 κ[ι]...νκ...σκ.....ιτης Ὁξυρ(υγχίτου) καὶ...ασ.....ἐκάστου στρ....ματα  
ζητοῦντος

(Traces of 12 badly rubbed lines.)

- 28 [...].ο ἐκομίσθη καὶ ἀνηρέχθη διὰ ἀν[α]φορᾶς πρὸς τὸν αὐτὸ[ν].διον...[.....  
.....]  
29 [...]. Εὐάγριος ὁ λαμ(πρότατος) κόμης τῶν δεσποτικῶν τὴν διοίκ[ησ]ιν...ε[.....  
.....]  
30 [...].πραχθέντων ὑπομνημάτων γνω[...]....αυτ...νατ  
[± 24 ll.]

2 l. πόλει, χρηματίζω 3 l. ἐγχειρισθεῖσαν 4 l. εὐλαβείας, ὀφειλ(ομένου) 5 ἴκανον P. 6 l.  
φιλοπραγματείας 7 l. ἀσχροκερδίας 8 l. φιλανθρωπίας 9 l. βασιλείας 10 l. κανόνος 11 l.  
Κυνοπόλιτον; ἴδια P.; 1. βουλήσει; ὑπερ P. so too l. 12; 1. ὀκτακοσίων 12 l. δεῖν, ἀπαιτῶν 13 l. δώσειν,  
κατέχει; ἴδιον P. 30 ὑπομνημάτων P.

ll. 1-14. 'In the consulship of our lords Constantius Augustus for the tenth time and Iulianus the most illustrious Caesar for the third time . . . in the illustrious and most illustrious city of Oxyrhynchus. I, Flavius Herac( ), and however I am styled, *ex-procurator* of the imperial estates in the Oxyrhynchite and upper Cynopolite nomes, who send in this petition, testify that I have kept my sworn word with regard to the imperial estates during the time I was entrusted with the administration, with my usual caution and due respect for you and that I have done my duty by the imperial finances right well in each indiction. But the intrigues of Diodotus the *ex-rationalis rei privatae*, who with the meddlesomeness and sordid avarice peculiar to himself declared that I had done . . . have had such effect that I have suffered in consequence of his calumny confiscation of my property, oppression, and worst of all (?) it has alienated the consequences of the benevolence of the eternal reign of the lords of the world, the most pious Emperors. For the said Diodotus came to this district and intrigued against me on the ground that I had demanded from the villages throughout the Cynopolite three thousand two hundred myriads outside the *canon*. But out of his own will he ordains that I must demand for eight hundred arourae on the basis of four myriads per aroura. And demanding for these sums seven pieces of gold, while he pretends that he will give them to the peasants, he keeps them to himself and puts them into his own purse without allowing me to repay the peasants what I have . . .'

1 The reading of the names of the consuls is very doubtful, but cf. note on l. 29.

2 μαρτύρομαι: this verb has here probably not its original meaning as e.g. in 2131, 2.

2-3 ἐπίτροπος τῶν δεσποτικῶν κτήσεων: the same title occurs in P. Lond. ii. 234, 1 = W. Chr. i 179, but without the name of the nome. Wilcken, *Gz.*, p. 163, thought him the successor of the *procurator usiacus*. We may, however, now assume that Flavius Macarius in P. Lond. cit. was a *procurator* of the imperial estates in the Arsinoite nome, a fact which is also more in conformity with the tone of his letter. Thus we learn that the imperial estates in each nome were placed under the charge of a *procurator* (cf. for the Roman period *RE. Suppl.* iv, loc. cit.). His task was to collect the payments for the *canon* (ll. 5, 10; P. Lond. cit. ll. 7-9), in accordance with the orders of his superior, the

*catholicus* (ll. 11-12, P. Lond. cit. l. 16). It does not appear from the present document whether he was appointed by the local senate, but the mutilated l. 29 is perhaps more in favour of a nomination by the *comes rerum privatarum*. It is clear from l. 4 that he was appointed for a limited time only. At the end of this period he had apparently to render account of his administration, therefore probably he was now first accused of extortion.

6 τοῦ γενομένου καθολικοῦ τῶν δεσποτικῶν πραγμάτων: this title occurs here for the first time in full in the papyri. It proves that Wilcken, *Gz.*, p. 163, is right in his supposition that in P. Lond. cit. l. 16 the *καθολικός* is not the *rationalis summarum Aegypti*, but a *rationalis rerum privatarum*; otherwise *RE. s.v. καθολικός*. As far as can be seen from our mutilated document he has to supervise the *procuratores* of the imperial estates in the nomes, but has apparently no jurisdiction over them.

6 σκευωρία: this word occurs here for the first time in the papyri.

7 ἴδιας ἐαυτοῦ: cf. P. Grenf. ii 78. 8 ἔργον ἴδιον τῆς ἀπονοίας αὐτῶν.

εἰσμον: the reading is certain; the writer may have confused *εἰς ἐμέ* and *παρ' ἐμοῦ* or some noun may have been omitted of which *εἰς* is the termination.

καὶ τὰ κτλ.: probably a neuter adjective, perhaps in the superlative, was intended here.

9-10: the *catholicus* had apparently come to the nome to inspect the local officials.

10 ἐκτὸς τοῦ κανόνος: cf. His, *Die Domänen der röm. Kaiserzeit*, p. 92.

11-12 The amount to be collected as prescribed by the *catholicus* (l. 12) is exactly the same as that actually collected by the procurator (l. 11); therefore *καὶ* in l. 11 has the value of *ἀλλά* and *τυποῖ* is an historical present, perhaps with iterative meaning.

At the end of l. 11 δε[σπο]τικῶν is a possible reading.

12-13 The meaning of these lines is not clear. The most obvious construction is to take *χρυσίνους ζ* as object of *ἀπαιτῶν*, i.e. demanding seven gold pieces (= *solidi*) for these silver coins (= 3,200 myriads). The meaning can hardly be that the *catholicus* required payment in gold instead of in silver, for that would mean that 1 *solidus* = ±457 myriads, whereas we know it to be at the date of our document 1 *solidus* = ±1,200 myriads (cf. Mickwitz, *Geld und Wirtschaft*, p. 112); unless the absurdly high sum is cited as evidence of the greed of the *catholicus*. The only explanation we can propose is that *χρυσίνους* does not here denote *solidus* and represents a surtax. On the other hand we miss an object of the verb *δώσειν*; we could take *χρυσίνους* as object, which in that case too could not = *solidus*.

14 τὰς οὐσας: some word or words must have been omitted.

28 This line seems to refer to a former petition to some other official.

29 Εὐάγριος ὁ λαμ(πρότατος) κόμης τῶν δεσποτικῶν: for palaeographical reasons the papyrus is to be dated in the early part of the second half of the fourth century. Therefore the present Evagrius is doubtless identical with the one who is known to have been *comes rei privatae* of Constantius II in the years 360 and 361, cf. *RE. vi*, col. 830, no. 3. We know that in this time the *comes rei privatae* had no jurisdiction (cf. *RE. s.v. comites* no. 79), therefore it is not possible that the reference here is to a trial in his court. Although the context is by no means clear here, the word *τὴν διοίκησιν* is in favour of the view that the petitioner refers here to his nomination by the *comes*. But it is not possible to read at the end of the line ἐπε[τρέψε].

## 2268. PETITION (?)

30 × 32 cm.

Late fifth century A.D.

The present document, whether petition or letter, concerns an assault in which the people of an imperial estate were injured. The beginning of the document is lost, but it is clear from l. 14 that the petitioner is the general manager of the imperial estate. The addressee is probably the *defensor civitatis* (cf. note on l. 8). The papyrus had been used before; the earlier writing was washed off, a fact which makes the reading of the present document in places difficult.

- [ ± 16 letters ] μθ[.]αλι[.] [ ± 35 letters ]  
 [ ± 12 letters του α]υτου δεσποτικού κτ[ήματος ± 25 letters]  
 ἀπ[.....].[...] [...]ης κα[ι] τὰ ἴσα διαπράξ[α]σθαι υ [ ± 22 letters ]  
 ὥστε καὶ ἀξιῶσαί σ[ο]ι [σ]ὺν ἡμῖν ἐρέγκε τῷ αὐτῷ κυρίῳ μου τῷ μεγαλο[πρ]ε-  
 [πεστάτῳ ἀνδρὶ ]  
 5 πρὸς τὸ μὴ παντελῶς ἐρημωθῆ[ναι] τὸ δεσποτικὸν κ[τῆμα]. παρ[ήγγε]λα γὰρ τῷ  
 τιμωτ[άτῳ]  
 Εὐδοξίῳ τῷ παραμένοντι ἐν τῇ αὐτῇ Γεσιιάδι ὥστε μετα[χ]ωρ[ουσης τ]ῆς σῆς ἀρετῆς  
 λιβέλλους  
 συντάξασθαι καὶ παρασχεῖν τοῖς ρίπαριῶσι πρ[ὸς τὸ τὸν δεσ]ποτικὸν οἶκον τὸ  
 ἀσφ[α]λές  
 ἔχε[ι]ν καὶ τὸ [αὐτὸ] κτῆ[μ]α. ταῦτα γὰρ οὐ δύνανται παρὰ σ[ο]ι πεμ[φ]θῆναι ἤδη ἐπὶ  
 τ[ότῳ] τυγχά-  
 νοντος τοῦ κυρίου μου τοῦ μεγαλοπρεπεστ[ά]τ[ο]υ [ἀ]νδ[ρ]ο[ς] [τοῦ] κ[αὶ] τ[ὰ] βίβλι[α]  
 τῶν δεσ[ποτικῶν]  
 10 κτημάτων ἀναδεγεμένος. πρὸς τὸ ἐκδικίας τυχε[ῖν] τόδε [τὸ κτῆμα] ὥστε αρ[.]. [...]   
 καὶ ἀπ[.....] πρὸς τὸ καὶ ἀνάκτησιν εὐρε[θ]ῆ[ναι] κ[α]ι [κ] [.....] τοῦ κυρί[ο]υ  
 μου  
 τοῦ μεγαλοπρεπεστάτου ἄρχοντος μητὲ μὴν παρὰ τοῦ προλεχθ[έντος] μεγαλο[πρ]ε-  
 πε[στάτου]  
 ἀνδρός· μόνοι γὰρ οἱ ἀπὸ τοῦ αὐτοῦ κτήματος ὡς προείπον ἀδικ[ο]ῦνται, ἐντ[.]. [...]   
 παρ' ἐμοῦ εἰς ἕκαστον πρᾶγμα· παρακαλῶ δὲ καὶ ἀξιῶ [σ]οι τῶ[ν] δημόσιον ταβου-  
 λάριον  
 15 κελεύσαι ἀποσταλῆναι ἐπιθεωροῦντα τοὺς πεπληγμένους διὰ τὸ εἶναι αὐτοῦ[ς]  
 ἐπὶ κλείνης ἐν τῷ παντὶ τυγχάνοντας·

3 ἴσα P. 4 καὶ ἀξιῶσαι P. so too 14; 1. σε so too 8, 14: 1. ἐρέγκαί 5 l. τὸ so too 10  
 1. ἀναδεγεμένος 13 ἐντ[.]: or εἰσ[.]. 16 l. κλίνης

4 sqq. '... asking you to bring it with us to my said lord the most magnificent person in order that the imperial estate may not be abandoned completely. For I ordered the most esteemed Eudoxius, who was staying in the said Gessias, to compose a petition as your nobility had removed and to give the *riparii* in order that the imperial house may be safe and the said estate. For this cannot be sent to you, because my lord, the most magnificent person, is already on the spot and has also received the papers relating to the imperial estates. In order that this estate may obtain justice... so that some redress may be found and that the matter (?) may be decided (?) by my lord the most magnificent *praeses*, and not by the aforesaid most magnificent person. For the people of the said estate alone, as I said before, are wronged; they (appeal to) me for everything. I beg and ask you to order to send the town clerk to inspect those who are beaten, because they have to stay in bed altogether.'

6 Εὐδοξίῳ τῷ παραμένοντι: it is not clear from this line which office was held by Eudoxius. The verb *παραμένειν* indicates that he cannot have been a local official of the village. His office seems in any case to have been inferior to that of the addressee; cf. l. 8 note.

Γεσιιάδι: Gessias is a Heracleopolite village; cf. 1834 introduction.

7 For the *riparii* see Rouillard, *L'Administration civile*, pp. 163-4; their help would be invoked as they were responsible for public order.

8 ταῦτα κτλ. This word refers probably to λιβέλλους in l. 6; the neuter form may be due to the fact that the writer had the Greek synonym of λιβέλλους, the word βίβλια, in his mind, which he writes in fact in l. 9. It is stated in this line that the addressee is not competent to receive petitions during the time the *praeses* is in the district. The identification of his office depends in the main on the interpretation of l. 6. The consecutive clause ὥστε in that line contains most likely an order to Eudoxius. But if the meaning is that Eudoxius, who is an official on a temporary stay at Gessias, has anything to do with a petition to the addressee, it is not very probable that the addressee was a local official, a *μείζων*. Perhaps the addressee is the *defensor civitatis* and Eudoxius an official of the imperial estate; cf. Rouillard, *op. cit.*, p. 163, see also note on l. 14.

10 τόδε [τὸ κτῆμα]: the space in the lacuna and the letters after it do not allow us to read τόδε τὸ βιβλίδιον ἐπιδίδωμι.

11-12 At the end of l. 11 παρὰ must be supplied before κυρίου and a verb to govern this and the following clause e.g. κριθῆναι, but there must have been an omission or an abbreviation.

τοῦ μεγαλοπρεπεστάτου ἄρχοντος: for ἄρχων = *praeses* cf. 1829, 2 n. and 1888, 2 n. He might, however, be the controller of the Imperial estates.

13-14 ἐντ[.]. [...] παρ' ἐμοῦ: There is hardly room for ἐντ[.][γχνόουσι] at the end of l. 13. The meaning seems to be that the people of the estate appeal to the writer of our document in case of assaults. If not *defensor* he may have been general manager of the Imperial House (cf. Hardy, *A Large Estate*, p. 44); for his jurisdiction we may compare the similar function of the officials of private estates (cf. *ibid.*, pp. 73 and 86).

14 τῶ[ν] δημόσιον ταβουλάριον: a similar request to send the town clerk for inspection is addressed to a *defensor* in 1885, 12 and to a *riparius* in P. Amst. 1. 10 (published by Roos, *P. Gron.*, p. 53).

## 2269. LATIN AUCTION

33.5 × 29.2 cm.

A.D. 269.

The present piece of papyrus originates probably from a τόμος συγκολλησίμος of documents of a kind hitherto unknown.<sup>1</sup> The first column of writing containing one document is completely lost but for the ends of a few lines. But nevertheless just sufficient has been preserved to show that the document was of the same kind as that partially preserved in the second column. The documents are headed by five lines in Greek, written in a chancery hand; the rest is in Latin. The content of the document

<sup>1</sup> There is no trace of a κόλλημα between the two columns; the roll therefore may have consisted of a series of copies of similar documents.

is not quite clear owing to the loss of the right-hand side. The subject seems to be a public sale of property belonging to Iulia Eirene; the names of the bidders are to be read in the heading (l. 4), the final *addictio*, and the price in ll. 11-13. At the bottom at the right-hand side are a few lines in cursive Greek characters, which may very well be by the same hand as the Latin part of the document.<sup>1</sup>

On the verso is an account in a different hand. Of the first column only the amounts are preserved; the second column is complete, but in some places difficult to read. It starts *καλώνει* (l. -όνι) τῷ<sup>2</sup> τοῦ αὐτοῦ γενήματος σ' <sup>3</sup> ἐπὶ κε (or κυ( )) ῥύσεως<sup>4</sup> ἀπὸ κεραμίων χνς<sup>5</sup> (ὡν) Γλαφυρῶ ἀμπελουργῶ<sup>6</sup> εκτι( ) ἀχρι λόγου τὸ καὶ ἀρ-<sup>7</sup>θὲν ὑπ' (ὑπ P.) ἀτροῦ ἐν τῷ ἡλιαστ(ηρίῳ) χ<sup>ο</sup>α; the further entries are made monthly with the date of the day, Thoth 14 till Phaophi 7; the phrase ἀπεσειρώθη εἰς occurs three times; for this unusual verb we may compare the simple form which occurs in P.Fay. 134, 7 (see J. G. Winter, *Life and Letters in the Papyri*, p. 98). These payments are continued in the third column, of which the largest part at the right-hand side, some lines completely, and about half the column at the bottom are lost. The dates to be read are from Phaophi 11 to Tybi 28; in l. 11 where one expects Τῶβι we read διαταγῆς[

Col. i.

[	]θ
[	]ν
[	]ραμω
[	]αι πι
5 [	]
[	]
[	]
[	]iaci subieci et
[	]f.....

Col. ii.

A( ) 'Ιουλίας Εἰρήνης θ[υγατρὸς	τοῦ κα]
ἐπικαλουμένου Σ.[	]
σασθαι βουλόμενοι[	]
Αὐρ(ήλιοι) Πτολεμαῖος[ καὶ	]
5 αἴρεσιν [	]

<sup>1</sup> The ink used is of the reddish-brown variety commonly used in the Byzantine period for literary texts and sometimes for documents. It is interesting to find so early a dated instance of its use.

Imp(eratore) domino no[s]tr̄o Claudio invicto Aug(usto) et Paterno [co(n)s(u-  
libus) ]

]. . . . . es in conductione ad annuos red̄i[tus. . . . .] [ ]

item pridie kal(endas) Maias subieci et collocavi apud acta quibus supra-  
d(ixi) . . . [ ]

item pridie e[id]us Maias subieci et apud acta adiectione facta .[. . .].[. . .]  
. . [ ]

10 item pridie eidus Iunias subieci et apud acta adiectione facta c[ ]

item pridie eidus Iulias subieci et apud acta adiectione facta addixi[ ]

[in urbe Ale]xandrinorum HS quadraginta millibus quingentis [ ]

praecedentibus commōdis fiscalibus praecōnem Fl(avium) Luperçi-  
a[ num ]

Ἐκτη ε δ β δ [ ]

15 Απιω( ) α [ ]

Νεοφν( ) β σ β α ις [ ]

Διονυ( ) ζ δ ζ ζω ξε. . [ ]

Κανη α' β

1 α' P. 4 Αυρ'ρ' P. 8 l. apud so too 9, 10, 11 9 l. idus so too 10, 11 12 κ P.

Col. i: we have assumed by comparing this column with the next, that in l. 5 one line of Greek is lost and in ll. 6-7 two lines of Latin.

Col. ii. 1 A( ): the meaning of this abbreviation is uncertain. It might be interpreted as ἀ(πό), indicating that the property belonged to Iulia Eirene, perhaps dependent on the verb in l. 3. More probably we should take it as equivalent to ἀ = πρότερον, thus denoting the previous ownership of the property.

<sup>2</sup> The letter before the lacuna can be an ε or ω.

<sup>2-3</sup> Probably [ἀνή]σασθαι or [μοσθῶ]σασθαι, cf. note on l. 7; both verbs in Latin, *emere* and *conducere*, are construed with *ab*; this may explain ἀ(πό) in l. 1.

<sup>3</sup> The property to be sold (or leased) was probably mentioned in the lacuna at the end of this line.

<sup>4</sup> The end of this line may probably be supplied [διδόσαι τήν (or τήνδε τήν) αἴρεσιν, i.e. 'The Aurelii Ptolemaeus and . . . , who wish to buy (?) from Iulia Eirene, daughter of . . . also called S. . . , . . . make this bid.'

<sup>6</sup> [co(n)s(ulibus)]: after this we expect the name of the month, which may, however, have been omitted. Otherwise we may supply *pridie idus Apriles*.

<sup>7</sup> The beginning of this line is blank. The first word is probably the property to be sold, but unfortunately the surface of the papyrus is damaged here. The first letter is *l* or *k*, the third *r* or *c* or *m*, the letter before the *e* may be read as *n* and *haminos* (*caminos*) would be a possible reading. *λοζαμης* cannot be read.

*in conductione ad annuos red̄i[tus]*: the fact that the word *conduccio* occurs here suggests that the document is a public lease. The price in l. 12, however, would be an extraordinarily high rent. We prefer, therefore, to regard it as a sale of property yielding a certain annual rent; but it is far from certain.

<sup>8</sup> *kal(endas) Maias*: the reading *kal* is doubtful, but *eidus Apriles* (cf. ll. 9, 10, 11) cannot be read.

*subieci*: the meaning is probably *subieci sub praeconem* 'I have offered for sale', cf. e.g. Bruns, *Fontes*, 112, 18.

*collocavi* etc.: 'I have placed it on the register under the names of those whom I have mentioned above'; cf. e.g. *Dig.* 18, 2, 11 pr. and in Greek 513, 33-4 παρα[γ]εγραφένα σε ἀκολουθως ἢ μετέδωκεν προσγράψω and in an unpublished Oxyrhynchus document, 17-21 ἐν τοῖς ὑποσχομένοις . . . διὰ προ[σ]-η<κ>όντων προ[σ]γράφων ἀνελήμθη and 74 ἐν αὐτοῖς ὑπ' ἐμοῦ ἐγράφη.

*adiectioe facta*: the word *adiectio* is the *terminus technicus* for 'a higher bid'; cf. e.g. Mitteis, *Zur Geschichte der Erbpacht*, p. 46; see note on l. 11.

It is possible to read at the end of this line [ollo]c[av]i [quibus suprad(ixi) ]].

10 We may supply after *facta* again [collocavi quibus suprad(ixi) ]].

11 *addixi*: 'I have adjudged to . . .'; cf. e.g. Bruns, *Fontes*, 112, 4 and 7, *Dig.* 18, 2; the Greek term is *κυροῦν* e.g. 513, 4. With this we reach the final stage of the auction, and we may now resume the content of the document to answer the following questions: (1) who is the writer of the document and subject of the verbs, and (2) which stage in the auction is represented by the *actio* described in ll. 8-10?

(1) We know that the *addictio* or *κέρωσις* was made by the owner; cf. Schönbauer in *Zeitschr. Sav. St.* xlv (1925), p. 378. Consequently the present document should have been written by Iulia Eirene, if she was the owner of the property (see l. 1 note) or her representative. The language of the document cannot be taken as a decisive argument against this theory, for her *nomen gentile* is *Iulia* and not the common *Aurelia*. But the fact that her own *cognomen* is Greek and that also her father, who was probably a Roman soldier, had a Greek name (cf. l. 2) makes it doubtful whether she belonged really to the Latin-speaking class of the population. A more serious objection against the theory is the words in l. 8 *collocavi apud acta quibus suprad(ixi)* (cf. 9, 10). It is clear from these words that the writer of the present document has registers in his office, such as we cannot expect a private person to keep. But let us first examine this hypothesis of a private auction. As we have only scanty evidence from Egypt of auctions of private property, it is better to look first at what the practice was in Rome itself. If a private person there wanted to sell by auction a large property, he was assisted by the *praeco* and the *coactor argentarius*. Of those the latter was the more important agent. He was obliged to keep lists of the objects to be sold, the prices, and the bidders; cf. Schönbauer, *op. cit.*, pp. 371-2. Therefore the *acta* mentioned in our document can refer to the *tabulae* of the *argentarius*. If this supposition is right, the document originates from the office of the *coactor argentarius* and proves that in Egypt in any case the *addictio* could be given by him as the representative of the owner; cf. Mommsen, *Ges. Schr.* iii, pp. 228 seqq., otherwise Schönbauer, *op. cit.*, pp. 375-8. The language of the document implies that this *argentarius*, who had probably his bank in Alexandria, where the property is situated (l. 12), is a Roman; this is certainly not unlikely in the capital of Egypt. An argument in favour of this interpretation of the document is the fact that in at least two papyri dealing with a public sale of slaves the word *κομάκτορες* = *coactores* occurs (P. Strassb. 79, 3, 6; 1523, 4 and probably 94, cf. *RE. Suppl.* vi, col. 1007).

The fact that there are no references in the papyri to a sale by auction of real property belonging to a private person, the only similar instances known to us being sales of slaves (716, P. Ross. Georg. ii 20, P. Osl. iii 106), may well be attributed to the chances of discovery; but we wish nevertheless to propose another explanation of the document, which is based on the facts known to us about the ownership of a certain class of property. We have here in view property sold at an auction by the State. We wish to consider here only real property, land and houses, which is confiscated by the State and sold on order of the *idios logos*. The accepted opinion in general is that the ownership of this property is doubtful and can be withdrawn at any time a higher bid is offered; cf. Wilhelmson, *Zum römischen Fiskalkauf in Ägypten* (Acta et commentationes Universitatis Tartuensis B, xviii<sup>is</sup>), p. 7. Yet it seems questionable whether anyone would have been willing to buy a property the ownership of which was so uncertain and which must have been difficult to dispose of for this very reason, supposing the buyer had the right to do so. Moreover, this practice is not in conformity with the legal sources, e.g. *Cod. Iust.* xi 32, 1, a rescript of Severus and Caracalla: *Si sine ulla condicione praedia vendente re publica comparasti, perfecta venditione nulla ratione vereris ne adiectione facta auferri tibi dominium possit. tempora enim adiectionibus praestituta ad causas fisci pertinent, nisi si qua civitas propriam legem habeat*, cf. *ibid.* 11, 71, 2 and *Dig.* 50, 1, 21, 7. Wilhelmson, *op. cit.*, pp. 15 sqq.

was the first to observe this difficulty. He points out that in 513 a higher bid to the State cancels a former sale of a confiscated house after two years and two months, but that in *W. Chr.* ii 220 the owner sells a piece of land which she had bought at an auction from the State about three years earlier. To bring this into conformity with the legal sources he supposes that in Egypt the time during which a higher bid could be offered was limited to the considerable period of about 2½ years (p. 19). This would be a much longer period than that known for private auctions; cf. *Dig.* 18, 2, 1 *in diem addictio ita fit: ille fundus centum esto tibi emptus, nisi si quis intra kalendas Ianuarias proximas meliorem condicionem fecerit, quo res a domino abeat*. A similarly short period is in question for the only other document available, SB. 5673, where the first bidder had paid only one-third of the price, when he is deprived of the ownership of the land by a higher bid. The long period, however, after which the house changes hands in 513 may be explained in another way. It seems reasonable that the State should take precautions against anyone making profits from property bought from the State. It is therefore possible that the owner is not allowed to sell the property himself during the period of about 2½ years. But if for some reason or other he wants to dispose of it, he can probably hand it over to the State, who orders again a sale at auction; the *fiscus*, however, keeps all that is offered above the price which was paid. The present document could be evidence for this supposition. In the names the *strategus* and royal scribe offer the property for sale on order of the *idios logos*, but here the property is situated at Alexandria, so the document may have been drawn up in the office of the *idios logos* himself. The language and the terminology (cf. note on l. 8) are in favour of this theory and possibly also the expression *praecedentibus commodis fiscalibus* in l. 13 (cf. note). On the whole the supposition that this is an auction of state property seems to us the more likely.

(2) The present document is the first auction register to be published and we learn here for the first time the interval between the days of auction. The present auction is apparently a special case, for there are more dates mentioned than one would expect. For an ordinary auction we know that the offer for sale was made; the highest bid was published for several days in order to stimulate a better offer, and then the property was adjudged, i.e. one or at most two auction days. In our document there are five dates mentioned, which might be explained as follows: on the first date, which is missing in l. 6, but was probably 12 April, the offer for sale is published. The first sale is held on 30 April, on which occasion the highest bid was made by Aurelius Ptolemaeus and Aurelius . . . ; the price is entered against their names but the *addictio* is not yet made to them. A second auction is held on 14 May, of which the result is that the same persons make a higher bid. But the price seems still to be unsatisfactory, for a third auction is held one month later on 12 June with the same result, and at last on a fourth auction again one month later on 14 July the property is adjudged to them. Our document with one auction and three *adiectioes* illustrates very well in practice *Dig.* 18, 2, 11 pr.: *sed Iulianus libro quinto decimo digestorum scripsit interesse multum, quid inter contrahentes actum sit, nec impedire quicquam vel hoc agi, ut saepius fundus collocetur, dum vel prima vel secunda vel tertia adiectione res a venditore discedat*.

At the end of this line we may probably supply [*quibus suprad(ixi) . . . s*]; if this is right, there are about 19 letters missing at the ends of ll. 8-13.

12 *HS quadraginta millibus quingentis*: these words are to be taken as *ablative pretii* with *addixi* in the preceding line, cf. e.g. Cicero, *Rab. Post.* 17; *Verr.* ii 1, 55.

There is a small blank space at the beginning of this and the next line.

13 *praecedentibus commodis fiscalibus*: the meaning of these words can be: (1) that the property was mortgaged for one reason or other to the *fiscus*, which money had now first to be paid; but this explanation is the less likely, for in that case the property should have been confiscated. (2) If we accept our second explanation of the document, that the *idios logos* offers the property for sale on behalf of Iulia Eirene, who has bought it formerly from the *fiscus*, the meaning may be that as much of the 40,500 *sestertii* as is above the price she had paid has first to be paid to the *fiscus*; neither is this a satisfactory explanation. (3) That the taxes due for the auction are first to be paid to the *fiscus*. (4) That the words are the Latin equivalent of the Greek *πρωτοπραξίας φυλασσομένης τῷ φόσκῳ*, which occurs in some deeds of sale; the meaning in these deeds is, according to Mitteis, *Römisches Privatrecht*, pp. 373-4, that the property had been seized by the *fiscus* or that its owner was 'inter debitores fisci relatus'; which seizure will continue against the new owner as expressed in this clause. (5) That

the State reserves the right to resell (see (1) above). Either (4) or (5) is a satisfactory explanation here.

*πραερονη* *Flavianum*): the reading of these words is rather doubtful.  
*Lupericia[num]*: the reading at the end of the word is doubtful. It is not possible to read Luper-  
 cum, and the accusative *πραερονη* makes it clear that we cannot have the genitive Luperçi. [ . . . ].  
 The name Luperus might otherwise be of some interest, because we know of a *grammaticus* of this  
 name, who lived under the reign of Claudius II and seems to have been in Egypt; cf. *RE*. s.v.  
 'Luperus' 5.

## 2270. SALE OF A DINING-ROOM

33.5 × 30 cm.

Early fifth century A.D.

Sale of a dining-room by Aurelius Antinous and his wife Aurelia Ptolemais. The date, the address, and the beginning of the deed proper are lost. The fact that the document has no subscription of witnesses proves that it must be dated in the earlier part of the fifth century. Cf. Ehrhardt, 'Byzantinische Kaufverträge in Ost und West', in *Zeitschr. Sav. St.* li (1931), pp. 158, 172-3; see for the formulae of the document *ibid.*, pp. 148 sqq.

- 1 [.....]. [..... χρυσοῦ νομισματίων τριῶν ἡμίσεως  
 2 [τετάρτου.....]. [....., ἅπερ αὐτόθι ἀπέσχαμεν παρὰ σοῦ  
 3 τοῦ ὠ[ν]μένου πλήρης ἀριθμῶ δια χειρὸς, περὶ ἧς ἀριθμ[η]σέως τῆ[ς] ὀλοκλή-  
 ρου τιμῆς ἐπερωτη-  
 4 θέντε[ς] ὑπὸ σοῦ ἐπλη[ρ]ῶσθαι ὠμολογήσαμεν, πρὸς τὸ ἀπὸ τοῦ νῦν κρατεῖν σε  
 αὐτοῦ μὲν καὶ  
 5 αὐτοῦ [τῶν συγκυρ]όντων πάντων καὶ τοῦ αἰρο[υ]μέ[νο]υ[ς] μέρου[ς] καὶ  
 κυριεύειν σὺν τέκνοις καὶ  
 6 ἐγγόνοις καὶ τοῖς παρ[ά] σου μεταλημφομένοις καὶ ἐξουσίαν ἔχ[ε]ιν χρ[ᾶ]σθαι,  
 διοικεῖν, οἰκονομεῖν  
 7 περὶ αὐτ[οῦ] ἢ ἐὰν αἰρή] τρώπῃ ἀκολ[ύ]τως καὶ ἀνεμποδίστως, ὅπερ καὶ ἐπά[α]γ[κ]ε[ς]  
 παρ[ε]ξ[ο]μέ[ν]  
 8 σοι βέβαιον διὰ παντὸς ἀπὸ πάν[τ]ων πάσῃ βεβαιώσει καὶ καθαρὸν ἀπὸ τε ὀφιλῆς  
 καὶ κατοχῆς  
 9 πάσης, καὶ πάντα τὸν ἐπελευσόμε[ο]ν ἢ ἐμποησόμενόν σοι τούτου χάριν ἢ μέρους  
 αὐτοῦ ἐπάναγκες  
 10 ἡμᾶς ἐξ ἀλληλεγγύης τοὺς ἀποδομένους καὶ διαδόχους ἡμῶν καὶ κληρονόμους καὶ  
 διακατόχους  
 11 ἀποστήσιν καὶ ἐκδικήσιν παραχρήμα ἰδίους ἀναλώμασι καὶ δαπανήμασι καθάπερ ἐκ  
 δίκης.

- 12 εἰ δὲ ἐμ μετανοία γενόμεθα ἐπὶ τῇ διαπράσει ἢ αὐτὸς ἐμ μετανοία γενόμενον ἐπὶ  
 τῇ ἀγορασίᾳ  
 13 ἐπάναγκες τὸν ἐμ μετανοία γενόμενον παρασχεῖν τῷ ἐμμένοντι μέρει λόγῳ προστίμου  
 14 χρυσοῦ οὐγκί[α]ν μίαν. κυρία ἢ πρᾶσ[ι]ς ἀπλή γραφεῖσα κ[α]ὶ ἐπερωτηθέντες  
 ὠμολογήσαμεν καὶ ἀπελύσαμ[εν].  
 15 (2nd H.) [Α]νθήλι[ο]ι Αντ[ίνου]ο[υ] υἱὸς Ἀγτινώου καὶ ἡ τούτου γαμετῆ Πτολεμα[ί]ς  
 θυγάτηρ Θεώνος [ο]ὶ προκειμ[ένοι]  
 16 πεπράκαμεν καὶ παρεχωρήσαμεν τὸ προγεγραμμένον συμπόσιον μετὰ καὶ τῶν  
 χρηστηρίων καὶ ἀπέσ-  
 17 χαμεν τὰ τῆς τιμῆς χρυσοῦ νομισμ[α]τία τριῶν ἡμίσεως [τ]ετάρτου πλήρης καὶ  
 βεβαιούμεν  
 18 καὶ τὸν ἐπελευσόμενον ἀφιστοῦμεν καὶ συμφωνῶ μοι πάν[τα] τὰ ἐγγεγραμμένα ὡς  
 πρόκειται.  
 19 καὶ ἐπερωτηθέντες ὠμολογήσαμεν καὶ ἀπελύσαμεν. Ἰωάννης ὑποδιάκονος υἱὸς  
 Διονυσίου  
 20 ἀξιωθείς ἔγραψα ὑπὲρ αὐτῶν παρόντων ἀγραμμάτων ὄντων.  
 21 (1st H.) Δι' ἐμοῦ Φ[οι]βάμμωνος συμβολαιογράφου ἐτελι' ὄθη \* di emu  
 Foebammonos ete[li]o[the].

1 l. τριῶν 7 l. ἀκολύτως 8 l. ὀφιλῆς 10 ἀλληλεγγύης P. 11 l. ἀποστήσιν, ἐκδικήσιν  
 12 l. ἐν σο τοῦ 13 γενόμενον: l. γενῆ 13 l. μέρει 16 l. χρηστηρίων 17 l. τρία ἡμισυ  
 τέταρτον 18 l. ἀφιστωμεν (fr. ἀφιστάω), συμφωνεῖ: ἐγγεγραμμένα P.

'... (for the price agreed upon) of three and three-fourths *solidi* of gold, which we have received from you the purchaser immediately, forthwith from hand to hand in full. To your question about this payment of the price in full we have given our assent. You shall possess it from this moment and all that belongs with it and any part whatsoever and you shall own it, you and your children, descendants, and successors, and you shall have the power to use it, to manage it and dispose of it in whatever way you choose, unhampered and without hindrance. We will necessarily deliver it to you guaranteed always against all claims with every guarantee and free from all debt and mortgage. And everyone who proceeds against you or claims on account of this or of a part of it we, the vendors on mutual surety, and our successors and our heirs will at once necessarily repel and punish at our own cost and expenses as if in consequence of a legal decision. And if we change our mind with regard to the sale or you, yourself, change your mind with regard to the purchase, the one who changes his mind is bound to pay to the party who abides by this agreement, by way of penalty one ounce of gold. The sale, of which there is a single copy, is valid, and in reply to the formal question we have consented to and delivered this agreement. We, Aurelius Antinous, son of Antinous and his wife Aurelia Ptolemais, daughter of Theon, the aforesaid have sold and surrendered the aforesaid dining-room with the appurtenances and we have received the three and three-fourths *solidi* of gold being the price in full and we guarantee and we will repel anyone proceeding against the purchaser and I agree with all that is written herein as aforesaid. And in reply to the formal question we have consented to and delivered this agreement. I, Iohannes, subdeacon, son of Dionysius, have written for them at their request, because they cannot write, in their presence.'



## 2271. RECEIPT OF PUBLIC BANKERS

15.9 × 8.5 cm.

Middle third century A.D.

Receipt issued by the public bankers of Oxyrhynchus for payments on the account of the administration of rent.

Σεπτίμιος Εὐδαίμων γυμ[ασίαρχ(ος)]  
καὶ Θῶνις ἐξηγητῆς ἀμφ[ότεροι]  
βουλευταὶ τῆς Ὀξυρύγχων [πόλεως]  
δημόσιοι τραπεδίται Αὐρη[λίοις]  
5 Ἡρακλια(νῶ) καὶ Πασίων(ι) [[καὶ Σαβ[εῖνα]]  
καὶ Σαβεῖνα νιοῖς Πασίων[ος τοῦ]  
καὶ Ἀπολλωνίου Ἄνα[.].[.].[.].[.].[.].  
τοῦ καὶ Ζωίλου διὰ Πολυδε[ύκου]ς  
πραγματεντοῦ χαίρειν. δι[ιεγρά-]  
10 ψατε ἡμεῖν τῇ ἐνεστώσῃ ἡ[μέρᾳ]  
εἰς ἀρίθμησιν μηνὸς Πα[. . .]  
τοῦ ἐνεστώτος β (ἔτους).  
ἔστι δὲ διοικήσεως φόρων  
ἄνω τοπ(αρχίας) μερίδος Εὐδαίμο(νος) (δραχμ.) ξ  
15 μερίδος Θερμουθ(ίωνος) (δραχμ.) ιβ  
λιβὸς τοπ(αρχίας) (δραχμ.) .α  
ἀπηλιώτου τοπ(αρχίας) [ (δραχμ.) ]  
(γίγγονται) ἐπ(ι) τῆς διαγραφῆς[ (δραχμ.) ]

4 l. τραπεδίται 10 l. ἡμῖν

'Septimius Eudaemon, gymnasiarch, and Thonis, exegetes, both senators of the city of Oxyrhynchus, public bankers, to the Aurelii Heraclianus, Pasion, and Sabina, children of Pasion also called Apollonius, son of . . . also called Zoilus through Polydeuces their agent greeting. You have paid to us to-day for the reckoning of the month Pa. . . of the current second year the following sums: on account of the administration of rent for the upper-toparchy division of Eudaemon 60 dr., division of Thermuthion 12 dr., for the western toparchy .1 dr., for the eastern toparchy . . dr., total of the payment . . dr.'

14 μερίδος: for the μερίδες as subdivisions of the Oxyrhynchite toparchies see 2129, 1 n.; cf. P. Harr. 99, 11-12.

18 The document is broken at the bottom; after this line the date and subscription may have followed.

## 2272. ACCOUNT OF REPAIRS TO A TEMPLE

35.2 × 27.5 cm.

Second century A.D.

The papyrus contains two columns of writing, the first column complete but for a few letters at the beginning of the lines, while of the second column about eight lines

are missing at the top. The first column is headed by a γ and α; the γ refers probably to the τόμος and the α is the number of the column. There is no indication in the document whether it is a daily or a monthly account. The frequent occurrence, however, of the participle of the aorist may prove that it is the final account after completion of the work. The part of the account preserved in our document deals in the main with building material, stones, plaster, wood, lime, and ropes; in each case the price and transportation-costs are stated as well as the costs for the working and transportation to the site of the building. The building concerned is a temple (cf. note on l. 37), most probably near Busiris in the Delta. The handwriting may be dated in the second half of the second century; the 9th year mentioned in l. 36 probably refers to the reign of Marcus Aurelius A.D. 169. Parallel documents are 1450, B.G.U. 952, and P. Vindob. Gr. 12565 (*Münchener Beitr.* Heft. xix, pp. 419 seqq.). On the verso is a land-register.

Col. i.

γ

α

[λαξ]ῶ λαξεύοντι [λίθους. εἰ]ς τὰς [γ]ωνίας ἐπάνω τοῦ  
θεμελ[ί]ου } 5  
[. . . .]ς ὑπ[ο]υ[ρ]γοῦσιν [ὑ]πὲρ καθαίρεσεως προπύλω-  
[νος] διαπαλαι[ω]θ[έν]τ[ος] } κη  
[οικοδόμ]ῳ ἐπισκευάσαντι τὸν [ἔσ]ω πυλῶνα } 5  
[λατόμ]ῳ τ[ο]μήσαντ[ι] λίθους ῥ [εἰ]ς τὰς γωνίας τῆς  
στοῖας [ . . τοῦ] πυλ[ώ]ματος } ιβ  
10 [ . ]π[ . . . ]ον τὸν [π]ροπύλωνα τοῦ μεγάλ(ου) χωρήμ(ατος) } μα  
[τῶ] . . . [ . ]σαντ[ι] . . . τος τοῦ ἔσω πυλῶνο[ς] } ιβ  
(γίνεται) μισθοῦ λαξοῦ } σ ι= .  
[ἄλλοι]ς ὑπὲρ [συ]νλογῆς γύψου ἀπὸ Βουσείρεως εἰς  
τὸν προπ[ύ]λω[να] καὶ ἄλλα } αβ  
15 [φο]ρέτρου ὄροις ἔ . [ . ] . ἐνέγκασιν τὸν γύψον ἀπὸ ὄρμ[ο]υ  
Βουσείρεως μέχρι τῆς π[ό]λεως } .  
[τι]μῆς χάλικος σὺν φορέτρῳ ἀπὸ τοῦ ὄρμου μέχρι  
τῆς καμεί[ν]ου } [ . ]  
[τι]μῆς ἀχύρου σὺν φορέτρῳ ἀγορασθέντος ἐν και-  
20 [ ρ]ῶ ἀναβάσεως [ἐν] πεδίῳ Τοσμ . . κελι ἀχύρου ἐπὶ τῶν  
ἄλωνων σαργάν[ας] ἧ εἰς καῦσιν καμείνο(υ) [χ]άλικ(ος) καὶ γύψο(υ) } θ  
[κα]μεινοκαύστ[η] ὑπὲρ στ[ο]ρέσεως καὶ κ(α)ύσεως [κ]αὶ  
καθαίρεσεως καμείνο(υ) [γ]ύψου καὶ χάλικ[ο]ς } 5



Busiris straight to the gateway and other parts of the building. Therefore we are obliged to give up our first supposition and this line is to be taken as evidence that the situation of the building concerned in the present account was not at Oxyrhynchus, but near Busiris.

15-16 These lines confirm the opinion stated in the former note, for the gypsum would never have been transported on donkeys from the Delta to Oxyrhynchus; there is, as far as we know, no place Busiris in the Oxyrhynchite nome near Oxyrhynchus.

19-21 The statement that the hay was bought in the time of the floods is quite interesting; probably the price was affected by them, assuming we are right that the provenience of our document is the Delta. For the floods of the Nile see Johnson, *Roman Egypt*, pp. 7 seqq., and for the price of hay *ibid.*, pp. 470 seq.

25 ἐψοῦντι [γύψ]ον: cf. Theophr. *De Lap.* 69 and *RE.* s.v. 'gypsum', col. 2094.

29 The sign after the stigma looks like χ<sup>β</sup>, and is probably also to be recognized in ll. 33 and 70. In all three cases it should denote 6 obols.

32-3 Sand, gypsum, and chalk mixed together with water are used as plaster; cf. *RE.* s.v. 'gypsum', col. 2095; see also Luckhard, *Das Privathaus*, pp. 45 seq.

β: for the meaning of the figure after the β cf. 29 n.

34 ὑπὲρ κοινατικῶν πλ[α]σμάτ(ων) 'for stucco', the more usual expression is κοινατικά ἔργα.

35 ἐκ τοῦ δημοσίου: this is either wood belonging to the State (cf. Johnson, *op. cit.*, p. 335) or wood confiscated and sold by auction (cf. note on l. 65).

37 Ἰσιδαίου λεγομένου Φιμίω[ν]: we may conclude from this line that the building concerned was a shrine of Isis; cf. note on l. 66. No such shrine connected with Phimius has occurred previously; the proper name Phimius is also new. We may compare the names of such Oxyrhynchite villages as e.g. Ἰσεῖον Τρύφωνος (cf. 1448, 28 n.). For the temple of Isis at Busiris see *Hdt.* ii. 59, 61.

38 λεπ[τ]ῶν: the meaning may be 'thin, fine'; cf. λεπτοῦργος τέκτων. For the different kinds of woods used in buildings cf. Luckhard, *op. cit.*, pp. 35 seq., and Schütz, *Der Typus des hellen.-ägypt. Hauses*, pp. 67 seqq.; Reil, *op. cit.*, pp. 72 seqq.

The traces before εσμ( ) might be read δω or ας (or μ) δ.

39 ἔργα(στηρίου): for factories owned by a temple cf. Otto, *Priester und Tempel*, i, pp. 291 seqq. and 418.

57 This line proves that the enumeration of the different kinds of wood bought for the building continued from l. 35 to l. 56. Unfortunately the total amount is lost at the end of the line.

58-70 In these lines we read the different expenses incurred on the wood as far as the place of the building.

59 Νικοπ[ό]λ(εως): presumably Nicopolis in the Delta; the line would then refer to wood bought from the State.

62 δουλοδόκης: cf. P. Merton, 39, 5.

65 τέλους ἐ[σ]α[γ]ωγ[ε]ῖ[σ]ι: for the import tax see Wallace, *Taxation*, p. 271.

ἀ[ρ]αλεμφθ(έντων): the reference here would be to confiscated wood, probably imported into Egypt; cf. l. 35 note, Reil, *op. cit.*, p. 74.

The amount of 40 dr. paid as tax is too high if it is in respect of the wood mentioned in l. 35 alone; probably the sum represents 2 per cent. of the total price of the wood referred to in l. 58.

66 [ἐ]κχοίζουσι. The only known meanings of this verb are *dig out*, *pour out*. The senses *cart wood* or *saw* have neither authority nor etymological probability.

ἐν τῷ Ἰσεῖ[ω]: the words ἐκτὸς τοῦ ἀγορασθέντος ξύλου make it clear that the reference here is to wood growing on land belonging to the temple of Isis. That it did not have to be bought is proof that the work detailed in these accounts was executed on a temple of Isis, cf. l. 37 note.

69 The word λεπτός may have the same meaning as it does in l. 38, but it is more probable that it retains the original meaning of λέπω, i.e. *peeled*, *stripped*.

70 After ρκδ is the same figure as in ll. 29 and 32; cf. l. 29 note.

72 ταμείο(ν): cf. Otto, *op. cit.* i. 418.

74 πέσσου: for the meaning *staircase hall* cf. Luckhard, *op. cit.*, pp. 68 sq.

75 νευρών: the sense *rope* has not previously occurred in a building account.

## 2273. LETTER TO THEONIS

Fragment A 15 × 11.9 cm.

Late third century A.D.

This letter is written probably by a daughter (cf. l. 8) to her mother Theonis and one of her brothers. Two fragments A and B are preserved; they may join, but this is not certain owing to the mutilation of the last line of A and the first line of B.

## Fragment A.

[Τῇ κυρία μου μητρὶ Θεωνίδι καὶ τῶ] κυρίῳ [μου]  
 [ἀ]δελφῶ Ἀσκλη[η].....χα]ίρειν.  
 πρό γε πάντων [εὐχομαι ὑμᾶς ὑγιαίν]ειν παρὰ τοῖς  
 ἐπιξενούμαι θ[εοῖς].....]θηθην τοῦ  
 5 ἀδελφοῦ Πασ[ί]ωνος].[.....] διεπεμψά-  
 μην ὑμῶν καψάκιον ἔλερον ἡγορακῶς δραχμῶν  
 ἑξακοσίων ἀκήκοα γ]ὰρ ὅς πολλοῦ ἔστιν παρ' ὑμῶν  
 τὸ ἔλεον καὶ ταρσίκιον ἔχουσα καὶ γὰρ εἰσχάδια· δῶ-  
 10 σις δὲ τῶ ἀδελφῶ μου Κορηλιανῶ ἀπ' αὐτῶν ρν.  
 καὶ διόνκιον πορφύρας Βερεγγικησίας, ἕν' οὕτως,  
 εἴ σοι δοκεῖ, ποιήσεις τὰ κινῶνια καὶ δύο μαφόρτια.  
 δελματίκιον δὲ τὸ ἐμὸν π[.....]...[.....]...[.....]δε  
 σοι γενέσθων πέμψε μοι τὸν μαφόρ[τι]ο]ν μ[ο]ν τὸ κορά-  
 κινον καὶ τὸ ἀναβολάδιον μου, καὶ [τ]ὸ [ἀ]λλο μου ἰμάτι-  
 15 ον ἐκτινάξης ἀσφαλῶς μὴ σαπῆ· [π]ῆ[μ]ψω δὲ σοὶ ἀρ-  
 γύριον ἐὰν ἂν τιπέμψης μοι τοῦποιή[σας] μοι ὀθονίδια·  
 δηλώσε δὲ μοι καὶ τὴν ἐκόμισας παρὰ τε Διοσκορίωνος  
 καὶ παρὰ Ἰσιδώρου καὶ παρὰ Κάστορος ἧτοι Πολυδεύκης' τοῦ ποτε προγομα-  
 20 .ι[ο]ν, ἵνα γινῶ κομίσου πάντα [ὅσα ἐὰν ἀ]πέμπω σοι  
 [.....]ιβ[.....]νο[.....]ν δε[.....]. α

## Fragment B.

[.....]λ[.....]  
 [.....]. ἀλλα...σ[.....].σφ[.....]  
 [.....] μέχρι το... θεν παρεκ[.....] εἶν ὀλοκληρία  
 [ω]ν καὶ ἡμῖς εὐκρῖνοῦμεν· πολλὰ ἄσπασε τὸν ἀξι-  
 25 ολογώτατον κ[ύριόν μου] πατέρα Σιλβανὸν σὺν τῶ οἴκῳ  
 αὐτοῦ ὄλω κ[αὶ.....]αρηφαι[.....]λεω. καὶ τῆν

σύμβι[ον αὐτοῦ.....] καὶ τὸ[ν.....]

εχετ[.....τ]ὸ ἀναμ[.....]

στειλα[.....]ἡττερον [.....]

30 [..]..[ ± 30 letters ]

In the left-hand margin of A

ἐρρώσθαι ὑμᾶς πολλοῖς χρόνοις εὐτυχοῦντας καὶ[...]. [ ]  
[.....]. καὶ ἐκάστω τὰ συνδεδεμένα γράμματ[α ]

On the verso of A

κυρία μου μητρὶ Θεωνίδι ≡ ≡  
= =

6 l. ὑμῶν; ἐλαίου 7 l. ὡς 8 l. ἔλαιον; ἰσχάδια 9 l. δώσεις 10 l. διούγκιον; βερενικήσας  
P.; in P. so too 19 11 l. ποιήσης, χιτώνια 13 l. τὸ 16 l. ἀποήσας 18 ἰαυδαίου P.;  
1. Πολυδεύκουσιν -σου written above [ἐγὼ] 24 l. ἡμεῖς

ll. 1-19 'To my lady mother Theonis and to my lord brother Ascle . . . greetings. Before all things I pray to the gods with whom I am sojourning, that you are well. . . I sent to you a cruse of oil, which I had bought for six hundred drachmae, for I have heard that oil is dear with you, also some . . . , I also have dried figs; and you will give 150 of them to my brother Cornelianus—and two ounces of purple wool from Berenice in order that you thus make, please, the frocks and two veils. . . Be pleased to send to me my raven-black veil and my shawl and shake my other dress without fail to prevent it spoiling. I will send you some money if you send back to me the linen cloths which you have made. Let me know what you have received from Dioscorion, Isidorus, and Castor also called Polydeuces, who was once . . . , in order that I may know. Receive everything that I send to you. . .'

4 ἡθην: probably ἐπεμ[ε]λήθην.

6 καψάκιον: the word is derived from κάμψα, cf. Latin *capssa*; for the meaning we may compare in the Septuagint, e.g. 3 Kings xvii 16 ὁ καψάκης τοῦ ἐλαίου.

8 παρσίκιον: this word is new; it may plausibly be connected with *τραδιά* dried figs. The following words are in favour of this explanation.

9 ἀπ' αὐτῶν: i.e. from the figs.

10 καὶ διούγκιον: this word depends on *διεπεμψάμην* in l. 5. This form has not occurred previously, but we may compare ἡμυόγκιον = ἡμυούγκιον.

πορφύρας Βερενικήσας: the meaning of *πορφύρα* is here more likely 'purple wool' and not the dyestuff; cf. Reil, *Beiträge zur Kenntnis des Gewerbes*, p. 100; P. Brem. 59, 5 n. The kind of purple mentioned here is unknown. In Egypt itself there were probably factories for dyeing with purple in the Fayûm; cf. *ibid.*, p. 101. Therefore *Βερενικήσας* may refer to *Βερενίκη* in the Fayûm. The formation of the adjective, however, is unusual; one would expect *Βερενίκιος* or *Βερενικίδιος*. The form *Βερενικήσας* points rather to a place-name *Βερενικήσος*, which is unknown. But it may be derived from *Βερενίκη* instead of the form *Βερενίκιος*, which one would expect; there are some adjective-formations known, in *-ήσας*, although not from geographical names and apparently with another meaning; cf. Mayser, *Grammatik*, i<sup>3</sup>, p. 103; L. R. Palmer, *Grammar of the Post-Ptolemaic Papyri*, p. 31. The place-name Berenice occurs in several countries (cf. Jones, *The Cities of the Eastern Roman Provinces*, index, s.v.), but, as far as we know, not in Phoenicia, the most famous country for purple-dyeing in ancient times. Alternatively, the reference might be to a kind of purple named after the queen Berenice.

12 δελματίκιον: cf. Reil, *op. cit.*, p. 117, and also P. Mich. ii 218, 13 n.

13 πέμψε is best taken as an infinitive, though it could be construed as an imperative on the

analogy of *δηλώσε* in l. 17, cf. Mayser, *Grammatik*, i<sup>2</sup>, p. 89. But the absence of a connecting particle is against punctuating after *γενέσθω* (but cf. l. 19).

15 *ἐκτινάξης*: a similar order to keep the clothes in good condition is given by the writer of a letter published in SB. 7992, 18-19; the verb occurs also for the airing of books; cf. P. Ross. Georg. iii 1, 17 with note.

[π]έ[μ]ψω: the reading is doubtful; one might read [π]έ[μ]ψω with the meaning 'I send you some money in expectation that you will send to me in return the linen cloths'.

18 *Κάστωρος*: both names Castor and Polydeuces occur frequently in the Hermopolite nome; cf. P. Brem. 44 introduction.

At the end of the line the writer may have confused *πρόγαμος*, *betrothed*, and *γαμέτης*, *husband*.

19 *κομίσου*: probably a confusion between *κομίζου* and *κόμισαι* (less probably for *έκομίσω*: for *-ου* instead of *-ω* in 2nd pers. aor. middle cf. Mayser, *Grammatik*, i<sup>2</sup>, p. 92).

24 *εὐκρινόμεν*: the meaning of the verb is here apparently *ύγιαίνωμεν*, although it may mean here *to convalesce* (cf. *εὐκρινής convalescent*).

31 At the end of this line we may supply [*εὐ πράττοντας διὰ παντός*], cf. Ziemann, *De epistularum graecarum formulis*, p. 345; or instead of *εὐ πράττοντας*, *εὐ διάγοντας*, cf. e.g. P. Harr. 110, 14.

32 For the custom of enclosing letters see Winter, *Life and Letters*, p. 49.

33 The address is written in larger letters than the recto, but by the same scribe.

## 2274. LETTER OF A φροντιστής

10.7 × 10.8 cm.

Third century A.D.

Hatres, the manager of some landed property, informs his mistress of the theft of some offsets and asks her to send the boats for the transportation of wine. The letter is written on the verso of 2279; on the blank space of the recto are two crosses to indicate the place for the seal.

Χαίρως, κυρία Ἀτάρι(ο)ν,

παρὰ Ἀτρήης φροντιστοῦ.

γενώσκειν ὑμᾶς θαίλω,

ὅτι αἰκλάπη τὰ μοσχέυ-

5 ματα τὰ ἐν τῷ κτήμα-

τι τοῦ Σαιρήνου. καυκή-

καμεν ζητοῦντες τοὺς τό-

πους, οὓς ἐποπτάζομεν,

σὺν τοῖς δημοσίοις καὶ

10 οὐδαιμίαν ἔνφασιν εὔραμεν.

μαιτήγγακα τὸν οἶνον, ὡς

εἶρηκας, πέμψον οὖν αἰ

ναῦται, μὴ παρατράμη.

αἰρῶσθαί σοι εὔχομαι σὺν πάντοις.

1 l. χαίρως 2 l. Ἀτρήτος 3 l. γενώσκειν: ὑμας P., l. θέλω 4 l. ὅτι ἐκλάπη 6 l.  
Σερήνου 6-7 l. καυκήκαμεν 10 l. οὐδαιμίαν 11 l. μετήγγακα 12-13 l. τοὺς ναῦτας 13 l.  
παρατράμη 14 l. ἐρῶσθαί σε, πάντων.

'Greetings, mistress Atarion, from Hatres your manager. I want you to know that the offsets in the estate of Serenus have been stolen. I have worn myself out searching together with the officials the area under my surveillance, but we found no trace. I have barrelled the wine as you have said. So send the boatmen that it may not spoil. I pray that you and all are in good health.'

1 *χαίρεις*: for this opening formula of a letter cf. Ollson, *Papyrusbriefe*, p. 33; Döllstädt, *Griechische Papyrusprivatbriefe*, pp. 13-14.

2 *φροντιστοῦ*: for the *φροντιστής* of landed property cf. e.g. P. Osl. iii 94, 9 n., P. Princ. ii 37 introduction.

4-5 *μοσχεύματα*: cf. Schnebel, *Die Landwirtschaft*, p. 302.

5-6 Serenus may have been the former owner of this estate; it is doubtful whether he is identical with L. Iulius Serenus, who is known as a landowner in the Fayûm in the early third century A.D.; cf. Hohlwein, *Le Blé d'Égypte*, p. 53.

8 *ἐποπτάζομεν*: this verb is not mentioned in the lexica, but cf. *ὀπτάζομαι*.

## 2275. LETTER FROM THEONAS

26.2 × 13.9 cm.

First half of fourth century A.D.

A letter from Theonas to his brother Timotheus, in which he asks him to buy carpets on his behalf.

[Κυρίω μου] ἀδελφῶ Τιμοθέω Θεωνᾶς  
 [πολλά σε π]ροσαγορεύω. πρό γε πάντων εὐχο-  
 [μαι τοῖς θεοῖς τὰ ἐν βίῳ κάλλιστα σοι ὑπαρχθῆναι.  
 [καλῶς ποι]ήσεις, κύριε, περὶ [πο]λλοῦ σοι γενέσθαι Πα-  
 5 [σίῳνι τῷ ἀ]ναδιδοῦντί σοι ταῦτά μου τὰ γράμματα  
 [. . . . .]. φίλω ἡμῶν συνωνήσασθαι  
 [. . . . .] ταπήτια κάλλιστα ἀφ' ὧν οἶδες ὅτι κάλλι-  
 [στα ἔχουσιν.] ἐπέστιλά σοι οὖν, φίλταται, εἰδῶς  
 [ὅτι οὐκ ὀ]κνήσεις ἐν οἷς σοι ἐπιστέλλω· μόνον  
 10 [τοῦτο μα]ρτυρήσι τὰ τῆς προαιρέσεως ἕως ἐμοῦ  
 [. . . . .] ἴσοντι· ἐὰν δὲ δεῖται ἐπιξενωθῆναι  
 [. . . . .] αὐτὸν ὑποδέξε. ἄσπασαι πολλὰ  
 [. . . . .] καὶ τὰ] αὐτοῦ τέκνα καὶ τὴν ἀδελφῆ(ν)  
 [. . . . .] ρων, ἄσπασαι πολλὰ Παλλάδα τὴν ἀ-  
 15 [δελ]φ[ῆ]ν Ἀλεξάνδρας· ἀσπάζεται ὑμᾶς  
 πολλὰ Ἀλεξάνδρα καὶ Σοφία. ἄσπασε  
 πολλὰ τοῦς ὑμῶν πάντας κατ' ὄνομα.  
 πέμψον] αὐτὸν πρὸς Νέπωτα τὸν ταπητάριον  
 [ἔ]ν' αὐτὸς συσκυλῆ μετὰ σοῦ. μόνον μὴ ὀκνήσης,

## 2275. LETTER FROM THEONAS

20 κύριέ μου ἀδελφέ. ἔρρωσὸ μοι, κύριε,  
 πολλοῖς χρόνοις ἐδ [πρά]τ[υ]-  
 τοντα διὰ βίον.

4 l. ποιήσεις 8 l. ἐπέσειλα, φίλτατε 9 l. ὀκνήσεις 10 l. μαρτυρήση 12 l. ὑποδέξαι 13 ἀδελφῆ P. 16 l. ἄσπασαι

To my lord brother Timotheus from Theonas. I send many salutations to you. Before all I pray to the gods that everything in your life may be excellent. You will do well to consider it as of much consequence to you that you buy together with our friend Pasion, the bearer of this letter of mine, the most beautiful carpets from those persons whom you know to have the most beautiful ones. I gave you instructions, my good friend, because I know that you will not hesitate with regard to the instructions I give you. Only let this bear witness of your good will towards me . . . . If he wants to be entertained as a guest, . . . receive him hospitably. Give many salutations to . . . and his children, and his sister . . . ; give many salutations to Pallas the sister of Alexandra. Alexandra and Sophia send many salutations to you. Give many salutations to all your people by name. Accompany him to Nepos, the carpet-maker, in order that he himself may take trouble together with you. Only do not hesitate, my lord brother. May you be in lasting health, lord, faring well throughout your life.'

i-2 The opening formula is apparently a contamination; with *προσαγορεύω* one would expect the name of the addressee in the vocative.

5 τῷ ἀ]ναδιδοῦντι: for this form of the participle instead of ἀναδιδόντι see Mayser, *Grammatik*, i<sup>2</sup>, p. 124.

7 Before ταπήτια we may supply μοι or ἡμῶν i.e. 'on my behalf'. For the carpet industry in Egypt cf. Reil, *Beiträge zur Kenntnis des Gewerbes*, p. 121.

οἶδες: instead of οἶδας = οἶσθα cf. Mayser, op. cit., pp. 81-2.

11 [. . . . .] ἴσοντι: it is not possible to read [τῷ ἀναδ]ίδοντι sc. τὰ γράμματα. We could tentatively restore [τῷ κατα- (or παρα-)κομ]ῖσοντι sc. τὰ ταπήτια.

12 At the beginning of this line we may supply either ἐνταῦθα depending on ἐπιξενωθῆναι, or σὺ αὐτός.

14 The first letter after the lacuna may be read ρ instead of ρ, but it is less likely.

18 ταπητάριον: cf. 1431 2 n., P. Oslo iii 144, 6.

21-2 The reading at the end of l. 21 is uncertain, the *πρα* must have been written rather cramped; it is possible that the scribe intended to write ἐντυχοῦντα and corrected it afterwards into ἐδ π[ρά]-τοντα; but the ink where we read [υ] may merely have been effaced and not washed off; it is therefore also possible that the scribe made no correction but wrote ἐδ [πρα]τ-τοντα. The accusative instead of the nominative is due to a contamination with ἐρρωσθαί σε εὐχομαι.

## 2276. LETTER FROM AURELIUS ARTEMIDORUS

18.2 × 13.5 cm.

Late third to fourth century A.D.

The present letter is written by Aurelius Artemidorus to the wife of Aurelius Apollonius. He gives her information about her husband, who is on trial, probably in the prefect's court. The handwriting might well belong to the fourth century, but in view of the very small sum of money involved in the case a date in the late third century is more appropriate (cf. notes on ll. 6 and 29-30).

[. . . . .] πολλα. [. . . . .]  
 [. . . . .] Διοσκο]υρίδη[ς ὁ ἐμὸ]ς ἀδελφ[ὸς. . .]

[.....]εν τοὺς ταῦτα ἐκλαβόντας  
 [καὶ] ὑποσχόμενοι παρέξειν μετὰ δεήσεως πολ-  
 5 [λῆς σ]υνεφωνήθησαν λαβεῖν (δραχμ.) μ καὶ παραστῆ-  
 [σαι ...] Διοσκουρίδου χάρτ[ην ἢ ἐν]εγράφη τά τε ῥω-  
 [μ]αῖκὰ καὶ ἡ τούτων ἔρμηνεία· αὐθὶς τε  
 [πα]ρελθόντες πρὸς αὐτοὺς ἄμεινον ἔφασαν  
 [παρα]θέσι[ν] μ' α' γεγο[υ]ρα[ι] τα' σ' .[.]ν [..]αρ.τξ.  
 10 [...]. αὐτοῖς δὲ σκεψαμέν[οι]ς .σ.τξ.μα  
 [...].ν ἐλογίσα' το' μᾶλλον συνε[ν]πορησεῖν .[.]  
 [...].μμάτων δοῦναι τὰς (δραχμ.)μ καὶ διαπέμ[ψ]αι·  
 καίτοι ἡ μηδὲν λαβόντα ὑπολαμβ[ά]νεις  
 [ἢ] ἡμεληκέναι; τὰ οὖν πραχθέντα ταῦτ[α]  
 15 ἔστω· ὑπέσχετο δὲ ἐξελθόντα αὐτὸν ἐπὶ τὰ  
 ἐνχειρισθέντα αὐτῷ ὑπὸ τῆς βουλῆς γενό-  
 μενον αὐτὸν ἐνταῦ(θα) ἀ[ν]α[κο]ινώσασθαι αὐτὰ  
 [τ]ῷ Διδύμῳ καὶ παρ' αὐτοῦ[ν] μαθεῖν τὰ μετὰ ταῦ-  
 20 τα καὶ τὰ περὶ τῆς ἀπολύσεως πραχθέντα·  
 καὶ Κρίτων 'δὲ' ὁ τοῦ Ἐπιμάχου ἐνέγκας μοι τάδε τὰ  
 γράμματα τοῦ αἰτήσατος ἀπὸ σοῦ διαπεμφθέν-  
 [τ]α τὸ κέρμα. τοῦτο δὲ πυθόμενος ὁ ἀδελφός μου  
 [Διο]σκουρίδ[ης] ἐ[π]ποίησεν ἐκεῖνον ἀποκα(τα)σταθῆν[αι]  
 [κ]αὶ[...].ναι δ[ι]καιον ..ρον πρ[ο]ίστασθαι  
 25 [...].κ]αταγράφαντος καὶ .ουσπερ καὶ πέμ-  
 [ψ]ει πρὸς] σε. κἀγὼ ἢ παρὰ βοηθῶν τοῦ Δ[ι]δύμο[ν]  
 [φυλα]κειῶν αὐτοῦ ἕτερόν τι καταλαβῶμαι  
 [γράφ]ω σοι. ἀσπάζομαι κατ' ὄνομα τὰ ἀβάσκη[ν]τά  
 [σο]ν παῖδια, μεθ' ὧν ἔρρωμένην σε (ἐ)ν κη[ρίω]  
 30 [θ]εῶ εὔχομαι.

On the verso:

[ ]ωναρίῳ συνβίῳ Αὐρηλ(ίου) Χ' Ἀπολλωνίου .[.]νλ. .α. εξ  
 Χ π(αρά) Αὐρηλ(ίου) Ἀρτεμιδώρου

24 πρ[ο]ίστασθαι P. 26 I. εἰ

ll. 4-30 'After undertaking to provide (this) with much entreaty they agreed to receive forty drachmae and had produced ... Dioscurides the document in which were written the Latin text and its

translation. But they then approached them again . . . and told a better story, that it was a deposit . . . that he should give in accordance with the letter the forty drachmae and send them on. And yet do you really suppose that either he has received nothing or has been careless? This then is what has happened. And he promised that, when he went away to fulfil the functions with which he was entrusted by the senate and when he had arrived there, he would communicate with Didymus and that he would learn from him what had happened afterwards and what had been done with regard to the release. And also Criton the son of Epimachus when he brought me this letter of his, in which he asked you to send the money—When my brother Dioscurides learnt this, he made him return . . . I also will write to you if I happen to learn something else from the assistants of Didymus, his guards. I greet your children, whom the evil eye shall not harm, by name and I pray for the health of you and them in the Lord God.'

3 τοὺς ταῦτα ἐκλαβόντας: it is possible to take ἐκλαμβάνειν here in the non-technical meaning of 'carry off' or 'receive'; cf. note on l. 9. But the next two lines are more intelligible if we accept the technical sense of the verb 'contract to do work'. Therefore the case referred to in the present letter may have been that of the local senate against the epimeletae. We know for instance that the epimeletae were the superintendents of public works and were responsible to the senate also for fraud by the contractors or workmen. Cf. Méautis, *Hermoupolis-la-Grande*, p. 139; Oertel, *Die Liturgie*, pp. 302 seqq.

4 παρέξειν: the object of the verb is to be taken from ταῦτα in the preceding line.

5 λαβεῖν: the subject of this verb is apparently the same as of the main verb συνεφωνήθησαν, i.e. the contractors, but see the note on l. 13.

(δραχμ.) μ: the sum of 40 drachmae is a very small one for the date of our document, but the reading of the symbol is certain and also corroborated by ll. 12 and 22, cf. note on l. 9.

6 After σαι either τῆν or ἐπὶ; if the latter, D. would be a magistrate before whom the document was to be produced; but the tone of the letter is against this and τῆν is to be preferred. In any case Dioscurides cannot be identical with the logistes of A.D. 322 (see 1509, introd.), as at this date 40 drachmae would be worthless.

χάρτ[as aἰς] would be preferable, but there is hardly space enough.

The fact that the memorandum was written in Latin does not prove that our document is to be dated in the Byzantine period; cf. e.g. 2231, 26, *Mitteis Chr.* 362.

9 παραθέσι[ν] μ' α': the meaning of παράθεσις is 'deposit', cf. P. Mil. p. 209; Arangio-Ruiz, *Sistema contrattuale*, pp. 59 seqq. The word refers here probably to the 40 drachmae mentioned in l. 5 and the proper form would be παραθεσίμιας. If we accept this meaning, we might interpret the document that some men had stolen the 40 drachmae (ἐκλαβόντας l. 3) and that they allege now that it was given to them as a deposit.

11 Instead of ..ον, ων can be read.

12 At the beginning either [χρ]ημάτων (perhaps preceded in l. 11 by τῶν) or [γρα]μμάτων, preceded by ἐκ.

13 λαβόντα: i.e. Apollonius. He is probably one of the men to whom αὐτοὺς in l. 8 may refer. It is possible to insert αὐτὸν (i.e. Apollonius) in l. 5 as subject of λαβεῖν and object of παραστήσαι, but this would make the interpretation of ll. 4-5 and 7-9 more difficult. The whole report of the case as given by our Artemidorus is confusing.

15 ὑπέσχετο: the subject of this verb is probably Dioscurides.

15-17 Dioscurides was nominated by the senate for some official task outside the municipality, probably at Alexandria (ἐνταῦ(θα) l. 17); unfortunately the writer of our letter does not mention what his brother's task was to be. He may have been appointed to represent the senate in the prefect's court; cf. 1662 and C.P. Herm. 52.

18 [τ]ῷ Διδύμῳ: this Didymus is apparently at Alexandria. If our restoration of the beginning of l. 27 is right, Didymus may have been a *beneficiarius* of the prefect.

19 τῆς ἀπολύσεως: the meaning of ἀπόλυσις can be *release from a function, paying of a debt*, but in view of our restoration of l. 27 (cf. the preceding note) its meaning here will be *release from prison*.

21 τοῦ αἰτήσατος: i.e. Apollonius.

21-2 διαπεμφθέν[τ]α: one might read instead of the last φ an ε or σ. This participle is apparently

to be taken with *γράμματα*, but it is difficult to explain. It is probably a mistake for *διαπεμφθῆναι*, depending on *αἰτήσαντος*.

23 *ἐκείνον*: it is not clear whether this refers to Criton (l. 20) or, perhaps more probably, to Apollonius.

24 The letters which have been crossed out may be read *να.μηφ*. Above the first three letters we read between the lines *γαν*.

27 [*φυλα*]κειτῶν: here used as equivalent to *φυλάκων*.

29-30 <ἐ>ν κυ[ρίῳ][θ]εῷ: this sign of Christianity suggests that the letter is to be dated not before the end of the third century A.D.; cf. Exler, *A Study in Greek Epistolography*, p. 75; see also note on ll. 6-7.

31 The name of the addressee may have been *Ἀπολλωνάριον* or *Ἀμμωνάριον*. At the end of the line [*φ*]υλα(χθέντος) Ἀλεξ(ανδρεία) might be read, but the space between the ε and the ξ suggests that another letter may have intervened; further, we should expect ἐν φυλακῇ.

## MINOR DOCUMENTS OF THE ROMAN AND BYZANTINE PERIODS

2277 9.8 × 12.2 cm. Official correspondence. A.D. 13. The document is complete only at the top; at the left-hand side about 30-3 letters are missing and at the right-hand side about 61 letters. This loss, however, can easily be restored with the aid of the parallel documents, 1188 of the same year and the same village, and P. Amh. 68 (= W. Chr. 374).

The part of the correspondence preserved is in chronological order: (1) only a few lines of the offer, addressed to the idiologos, to purchase vacant land belonging to the special account (ll. 14-18); (2) the instruction from the idiologos to the basilicogrammateus to verify details and value the land (ll. 10-13); (3) the forwarding of this instruction by the basilicogrammateus to the topogrammateus (ll. 5-9); (4) by the topogrammateus to the comogrammateus (ll. 2-4); (5) by the comogrammateus to a local official (l. 1). The report of this official is most probably lost at the end of the document, cf. P. Amh. 68.

On sale by the *fiscus* see Plaumann, *Der Idioslogos*, §§ 23, 86-8; Roberts and Skeat, 'A sale of *ὑπόλογος*' (*Aegyptus*, xiii (1933), 455 seqq.).

- 1 [*Πέτρεις* ± 22 ll. ] *Κερκεύρων*. τοῦ ἐπεσταλμένου μοι χ[ρηματισμοῦ] περὶ παραδείξεως τὸ ἀντίγραφον ὑπόκειται.]
- 2 [*Σαραπίων Πετεύρει* κωμογρα[μματεῖ] *Κερκεύρ*]εων χαίρειν. τοῦ [ἐπε]σταλ[μένου] μ[ο]ι ὑ[πὸ] Διοσκουρίδου βα[σιλικοῦ] γρα[μματέως] χρηματισμοῦ τὸ ἀντίγραφον ὑποτέτακται. ἐπελθὼν οὖν]
- 3 [ἐπὶ τοὺς σημαινομένους ψίλους τόπους...]. εἰ καὶ ἐπισκεψάμενος εἶ [εἰσὶν ἀδέσποτοι καὶ ὀφείλοντες] εἰς ἴδιον λόγον ἀναλη[φθῆναι] κατὰ τὸν γνώ[μονα], ἐπιθέεις]
- 4 [μέτρα καὶ γιτνίας καὶ τὴν ἐπ' ἀληθείας ἀξίαν με]τὰ χειρογραφίας προσανέγκον [εὐσή[μως], στοχασάμενος] τοῦ μηδ[έν] ἀγνοη[θῆναι] ὡς πρὸς σέ τοῦ λόγου ἐσομένου. [ἔτους] μβ Καίσαρος ]
- 5 [*Διοσκουρίδης Σαραπίωνι* το(πο)γρα[μματεῖ] τῆς μέσης] τ[ο]παρχ[ίας] καὶ *Πετεύρει* κωμογρα[μματεῖ] *Κερκε*[ύ]ρ[εων] χαίρειν. τοῦ μετενηγεμένου ἐφ' ἡμᾶς παρὰ τοῦ ὑπογεγραμμένου ὀνόματος ἐκ]
- 6 [τῶν ἐπεσταλμένων ὑπὸ Κοῖντου Ἀπτίου Φ]ρόντωνος τοῦ πρὸς τῷ ἰδίῳ λόγῳ χρηματισμοῦ τὸ ἀντίγραφον ὑποτέτακται.]
- 7 [ἐπελθόντες ἐπὶ τοὺς δι' αὐτοῦ σημαινομένους ψίλους τόπους καὶ ἐπισκεψάμενοι εἶ εἰσὶν ὀφείλοντες] εἰς ἴδιον λόγον ἀναλη[φθῆναι] κατὰ τὸν γνώ[μονα], ἐπιθέντες]
- 8 [μέτρα καὶ γιτνίας καὶ σχοινομοῦς] καὶ τὴν ἐπ' ἀληθείας ἀξίαν μετὰ χε[ιρογραφίας] προσανέγκετε εὐσή[μως], στοχασάμενοι τοῦ μηδέν ἀγνοηθῆναι]

- 9 [μηδὲ πρὸς χάριν οἰκονομηθῆναι, ὡς πρὸς ὑμᾶς τ[οῦ] περὶ τῶν ἀγνοηθησο[μένων] λόγου  
 συσταθησαμένου. (ἔτους) μβ Καίσαρος ]
- 10 [Κοῖντος Ἀττίου Φρόντων Διοσκουρίδη βα(σιλικῶ) γρα(μματεῖ) Ὀξ[υ]ρυγγεῖτου χαί-  
 ρειν. τοῦ ἐπιδ[εδομένου] ὑπομνήματος παρὰ σὺν τῇ ὑπ' αὐτὸ γεγονυῖα  
 ὑπογρα-]
- 11 [φῆμι τὸ ἀντίγραφον ὑποτέτακται. ἐπελθόντες οὖν ἐπὶ τοὺς δι' αὐτοῦ ση[μαινομένους]  
 φίλους τόπους, ἂν ὦσιν ἀδέσποτοι καὶ ὀφείλοντες εἰς ἴδιον λόγον ἀναλη-]
- 12 [φθῆναι κατὰ τὸν γνώμονα, ἐπιγνοὺς τὴν] διάθεσιν καὶ ἐπιθεῖς μέτρα καὶ γν[ύ]σιαν καὶ τὴν  
 ἐπ' ἀληθείας ἀξίαν προσφώνησον, στοχασάμενος τοῦ μηδὲν ἀγνοηθῆ-]
- 13 [ναι, ὡς πρὸς σε τοῦ λόγου ἔσομένου. (ἔτους) μβ Κ[αί]σαρος Μεχείρ κβ.  
 14 Κοῖνται Ἀττίω Φρόντων ]
- 15 [παρὰ ± 25 ll. βού]λομαι ὠνήσασθαι ἐκ τοῦ ἰδίου λ[ό]γου φίλους τόπους  
 ἀδεσπότους ὀφείλοντας εἰς ἴδιον λόγον ἀναληφθῆναι κατὰ τὸν]
- 16 [γνώμονα, ἐν κώμῃ Κερκεύρων τῆς μέσης το]παρχ(ίας) τοῦ Ὀξυρυγγ(ίτου) ἐν τοῖς  
 ἀπὸ λιβὸς [μέρεσι ± 63 ll. ]
- 17 [ ± 29 ll. βορρ]ῶ χέρσ[ος], ἀπηλιώτου Μνησιθ[έου ± 66 ll. ]
- 18 [ ± 44 ll. ]...[...]. [ ± 69 ll. ]

2278 6.7 × 13.2 cm. Middle third century A.D. A letter probably from the strategus or the royal scribe to the village scribe of Sco, concerning the sale of unproductive land. The bidder is Aurelius Philippus, probably a senator from Oxyrhynchus. The terminology of the document is confusing. The words εἰς προκήρυξιν μετα(δοθεῖσαν) in l. 4 imply that the land has been offered for sale, whereas l. 6 points to an actual sale κατὰ χρηματισμὸν παραδείξεως, cf. Plaumann, *Der Idioslogos*, § 88. For a similar *contradictio in terminis* cf., e.g., W. Chr. 375 with introduction, of the year A.D. 246. Other papyri of the 3rd century A.D. and relating to sales by the state are 1633 and perhaps 2269; see also 988. The text is: <sup>1</sup>[.....κωμογρα(ματεῖ)] Σκώ. <sup>2</sup>[τοῦ ἐπενεχθέν]τος μοι βιβλιδίου ὑπὸ Αὐρηλίου Φιλίππου κοσμη(ητεύσαντος) [ἐξ(ηγητοῦ)] <sup>3</sup>[βουλευτοῦ τῆς] Ὀξ(υρυγγεῖων) πόλεως διὰ τοῦ υἱοῦ Αὐρηλίου Σαραπίωνος τοῦ καὶ Διονυσίου <sup>4</sup>[..... δι' οὗ] ὑπέσχετο γῆν ἀπὸ ὑπολόγου εἰς προκήρυξιν μετα(δοθεῖσαν) <sup>5</sup>[τὸ ἀντί-  
 γραφον] ἐπιστέλλεται σοι, ὅπως τῷ σεαυτοῦ κινδύνῳ <sup>6</sup>[ἐπισκεψάμενος] ἂν ἀπὸ τοῦ ἐφειμ[έ]νου ὑπολόγου εἰς πρᾶσιν τυγ- <sup>7</sup>[χάνη] οὖσα .....]εἰ... δεῖ μηδὲ[.....]  
 νπ[...]. μηδὲ ρ[...]. <sup>8</sup>[± 21 letters]. γα[± 20 letters]. ἀλλ[.....] <sup>9</sup>[± 44 letters].  
 οπ[.....]

2279 10.7 × 10.8 cm. The end of the first 10 lines, with a trace of an 11th line, of a column (not the initial one); a report of legal proceedings before Iuncinus, prefect of Egypt in the years 213–15 (cf. Reinmuth, *The Prefect of Egypt*, p. 137). The interests of the *fiscus* seem to have been concerned in the case (l. 6). At the right-hand side of the fragment is a blank space of 4 cm. On the verso is 2274.

Ἰουγκεῖνος (Ιουγκεῖνος P.) εἶπεν· ο <sup>2</sup>]. ἰση τί σε ἀξιῶσαι δεῖ <sup>3</sup>] ποιῆσαι. νῦν δὲ ε-  
 4]. εν κεινεῖν (l. κινεῖν) οὐδὲ <sup>5</sup>] Βησαρίωνος εἶπεν· <sup>6</sup>] καὶ τοῦ ταμείου <sup>7</sup>? πρ[ά]σσωμαι  
 καὶ τοῦ <sup>8</sup>] εἶπεν· πᾶσιν προ- <sup>9</sup>] σις οὐδὲ πρᾶξις <sup>10</sup>] σσομεν πᾶσιν

It is clear from the hand that the prefect in question is not Flavius Iuncinus, in office c. 121–38.

2280 13.8 × 6.7 cm. Fragment with parts of the last 19 lines of a copy of the records of a trial in the court of the archidicastes (cf. P. Primi 25 iv 18 seqq.). The case is concerned with a loan on mortgage. Twice the name Androsthenes occurs (ll. 10, 18), but owing to the fragmentary condition of the papyrus it is not clear whether he is one of the parties concerned or an official; the references to this name in Preisigke, *Namenbuch*, are all Ptolemaic. The last line contains the subscription of the man who collated our copy with the original. At the end there is a blank space of 3½ cm. The handwriting may be dated in the second half of the third century A.D. <sup>1</sup>] ου. [ <sup>2</sup>] γητε [ <sup>3</sup>] λιας β [ <sup>4</sup>] ε ἡ θ [ <sup>5</sup>]. ἐκ τῶ[ν...]. [ <sup>6</sup>] ε  
 καὶ ἐπὶ τὸν [ <sup>7</sup>] κεφάλαια (l. κεφάλαια) κ [ <sup>8</sup>] ὑποθήκης ἐκ τῆ[ς] <sup>9</sup>] ἐπὶ τὰ ἄλλα ὑπάρ-  
 χον[τα] <sup>10</sup>] ε Ἀνδροσθένου[ς] <sup>11</sup>] ετο ἀναμενοῦμ[εν] <sup>12</sup>]. ἐπὶ τὰ ἄλλα σε (l. σοι) ὑπάρχοντα  
 ἢ [ <sup>13</sup>] ὁ ἀρχιδικαστ[ῆς] αὐτῶ εἶπ(εν)· πότε τὴν ὑποθή[κην] ἔδωκας; <sup>14</sup>] ονου χρήσα-  
 σθαι τοῖς νομίμ[οις] <sup>15</sup>] ὑπάρχοντα. ὁ ἀρχιδικαστ[ῆς] εἶπ(εν)· ὁ [ <sup>16</sup>] τοῖς ἐτ[έ]ροις οὐσί σοι  
 δικέοις (l. δικαίοις) χρήσθαι οὐδ[ὲν] <sup>17</sup>] ὁ ἀρχιδικαστ[ῆς] εἶπ(εν)· εἰ κέ (l. καὶ) μὴ πρα[  
<sup>18</sup>] σην Ἀνδροσθένους χρήσθαι τ[οῖς] νομίμοις <sup>19</sup>] (2nd H.) ] προσαντέβαλον τὸν δηλού-  
 με[νον] ὑπομνηματισμόν.

2281 12.5 × 28 cm. The document is written on the verso of 2230. It contains the end of 7 lines of a first column and 6 lines of a second column of legal proceedings before a strategus. At the top is a blank space of 7.5 cm., in which a few letters are to be distinguished, probably written by the scribe of the recto. The case concerned the sale of a slave and the incidence of the taxes due; cf. Westermann, *R.E. Suppl.* vi, col. 1007 seqq., 1034; Johnson, *Roman Egypt*, pp. 277–86; Wallace, *Taxation*, p. 230. The taxes to be paid are the sales-tax and a tax called τῆς ἀναδάστου (l. 4). The latter tax has previously not occurred in the papyri. We may, however, compare the use of the word ἀνάδατος in the expression ἀνάδατον τὸν ἀγορασμὸν ποιεῖν, which occurs in Dittenberger, O.G.I.S. 669, 20 and in P. Ross. Georg. ii 20, 6, with the meaning 'undo'. This suggests that the case heard before our strategus is similar to the dispute in the petition to the prefect Lucius Valerius Proculus, P. Ross. Georg. ii 20. It seems that here, also, the sale of the slave has been rescinded, but that nevertheless afterwards, at a renewed auction, the same person bought the slave. The strategus decides that both the sales-tax and the tax τῆς ἀναδάστου (sc. πράσεως) have to be paid by the buyer. The document supplies further a new title, ἐγκυκλιακός (l. 3), for the



collector of the tax on transfers of property. The handwriting may be dated in the second century A.D.

Col. ii <sup>1</sup>δοῦ[λον] κα[ὶ] παραδίδου[τ]ος τῷ Διονυσίῳ ἀξιόσαντός τε <sup>2</sup>[.....].ντο ὑπ[ο]μνη[μ]α[τ]ισθῆναι ὁ στρατηγὸς ἐπέτρεψε[εν]. Διο[νυ]σί[ου] ἐν[κυ]κ[λι]μακ[ο]ῦ ἐντυ-  
χόντος καὶ εἰπόντος <sup>4</sup>[μὴ τετάχ]θαι αὐτ[ῷ] τ[ῶ]ν τῆς πράσεως καὶ τῆς ἀναδάστου <sup>5</sup>τὰ  
τέλη. ὁ στρατηγός· ὅτι ἂν σοὶ ὀφείληται, ἀπολήψῃ <sup>6</sup>παρὰ τοῦ παραλαμβάνοντος τὸν  
δοῦλον.

The end of the last line is blank.

2282 9.5 × 9 cm. Fragment of a contract of service. The salary is paid in kind and money, while clothes are provided at the time of the appointment; cf. Mickwitz, *Geld und Wirtschaft*, pp. 226 seqq.; Johnson, *Roman Egypt*, p. 301; W. L. Westermann, *J. Jur. Pap.*, ii 9 seq. Probably ll. 3-4 should be restored τῆς κα[τεργασίας], but in its fragmentary condition the nature of the document is not clear. The handwriting may be dated in the late 3rd century A.D.

<sup>2</sup> ]παραδώσεις (l. -σεις) Βάνων καὶ Παῆσιν <sup>3</sup>[ἐμοῦ τοῦ προκε]μμένου Μινσίου  
<ὑπέρ> μισθοῦ τῆς κα<sup>4</sup>[± 12 ll. δίδου]ντος ἐν μὲν ἀργυρίου (l. -ω) τάλαντον <sup>5</sup>[ἐν τρί-  
τον(?) ἐν δὲ τρο]φή δ[α]πάνης ψομίων (l. ψομίων) ἀρτάβην μίαν <sup>6</sup>[καὶ οἴνου κερά]μμον  
ἐν καὶ αἰλέου (l. ἐλαίου) ῥαφανίου κοτύ<sup>7</sup>[λας τέσσαρας] ἀφ' ὧν ἐντεῦθεν μετεβαλόμην  
σοι ἀργυ<sup>8</sup>[ρίου] (δραχμὰς) τρισχι<sup>9</sup>[λίας] πεντακοσίας Ἰϛ, τὰς δὲ λοιπ[ὰς] τετρα<sup>9</sup>[κισχι-  
λίας] πεντα<sup>9</sup>[κροσίας] ἀπολήψῃς (l. -ψῃ) παρὰ τὸν προκει<sup>10</sup>[μένον Βάνων?] καὶ Παῆσιν,  
ἔτι μὴν καὶ τὴν δαπάνην <sup>11</sup>[± 10 ll.] δεδωκέναι σοι πρὸς κατάστασιν ἰμά<sup>11</sup>[τιον] (ἴμ.  
P.) ± 15 ll. καὶ κιδώνιον (l. χιτώνιον) λευκὸν καὶ στιχά<sup>13</sup>[ριον].

2283 32.8 × 32.7 cm. A.D. 586. The present document is the will of Aurelius Petrus, son of Pamtas and Martha, inhabitant of the village of Tammon; for parallel documents of the Byzantine period see Montevicchi, 'Ricerche di sociologia', in *Aegyptus*, xv, pp. 71-2. The beginning of the document is fairly well preserved and is not without interest. The papyrus reads: Χμγ <sup>2</sup>[+Βασιλεία]ς τοῦ θειοτάτου  
καὶ εὐσεβεστάτου ἡμῶν δεσπ[ότ]ου μεγίστου ἐπεργέτου Φλ(αουίου) Τιβερίου  
Μαυρικίου <sup>3</sup>[τοῦ αἰωνίου] Αὐγούστου καὶ Αὐτοκράτορος ἔτους δ' ὑπατείας τοῦ αὐτοῦ  
εὐσεβεστάτου ἡμῶν δεσπότην ἔτους γ <sup>4</sup> Μεχειρ ἱγ' ἰνδ(ικ.) δ' ἔτους σξβ (καὶ) σλα.  
<sup>5</sup>[Αὐρήλιος Π]έτρον (l. -ος) υἱὸς (νῆ.) Παμτᾶ μητρὸς Μάρθας ὀρμώμενος ἀπὸ κόμ[η]ς  
Τάμμορος τοῦ Ὄξυρυγίτου νομοῦ <sup>6</sup>[διατίθεμα]ι τὰ ἐξῆς ὑποτεταγμένα τὰ ἀνθρώπινα  
λογιζάμενος (l. -ζόμενος) καὶ τὸ κοινὸν τοῦ βίου τέλος <sup>7</sup>[καὶ τὴν ἐμ]ῆν ἔκβασην, ἔτι δὲ  
μᾶλλον (l. -ον) νῶν καὶ φρονῶν καὶ τῶν (l. τὸν) λογισμῶν (l. -μὸν) τῶν ἐμαντῶν (l. -οῦ)  
καλῶς καὶ ὀρθῶς <sup>8</sup>[φέρων καὶ] τὴν διάνοιάν μου ἐρρωμένην ἔχων καὶ ἀκεραίαν, τὰ  
αἰ<σ>θητήρια ἀβλαβῆς, εἰδὼς ὡς ὠφέλει (l. ὄφ.) <sup>9</sup>[...].[...] ταύτης τῆ[ς] ἐμῆς  
τελ[ε]ντίας (l. -ταίας) βουλήσεως πρὸς τῶ (l. τὸ) τοῖς μετ' ἐμὲ μὴ εἶσαι ἀφορμὴν ἢ  
ἀψιμαχείαν (l. -χίαν) <sup>10</sup>[.....]..... χάριω τοῦ ἐμοῦ ἐλαχίστου κληρονομιάτας

(l. -μή<μα>τος) διλάμενος (l. διελόμενος) πρὸς τῶν (l. τὸν) κωμουγραμμ(ατέα)  
(l. κωμογρ.) <sup>11</sup>[προσελθῶ]ν ἕπητόρευσα (l. ὑπηγ.) αὐτοῦ ταύτην μου τὴν διαθήκην  
<ἦ>τοι βο<υ>λημάτι<ον>, ἦντινα καὶ κωδικιλοῦν (l. κωδ.) <sup>12</sup>[πρὸς τὸ τῶν τ]ρόπων  
(perhaps in error for τύπων, cf. 1829, 2) ἐπέχειν δύναμιν εἰσχύειν (l. ἰσχ.) καὶ  
ἀσάλε<υ>των (l. -τον) εἶναι ἐπὶ πάσης ἀρχῆς καὶ ἐξουσία<ς> τῷ <sup>13</sup>[? δικαστηρί]ω καὶ  
πρατωρίω δικαίω τῷ ξενικῷ κεφαλαί[σ]κου χάριω. This opening statement of the  
testator contains the well-known formulae of Byzantine eloquence with small  
variants; cf. Kreller, *Erbrechtliche Untersuchungen*, pp. 309-10. In the lacuna at  
the beginning of l. 9 we may perhaps supply ἐρμηνείαν. The verb κωδικιλοῦν is  
new: it is clearly related to the substantive τὸ κωδικιλλον, cf. Kreller, op. cit.,  
p. 336; the meaning may be that a *codicillum* preceded the present will. Ll. 12  
and 13 recall P. Lond. i 77, 65-7 and 45-6. Then the *institutio heredum* follows,  
opening with the well-known εἴη μέ<ν> με ζῆν κτλ. cf. Kreller, op. cit., p. 341.  
The papyrus, however, in these and the following lines contains the provisions  
of the testator in too badly damaged a state to allow of publication in full.  
We find mentioned in the will the wife of the testator and probably his daughter  
(ll. 18-19), further his sons Melas (l. 25) and Pamtas (l. 26). The end of the will  
contains the penalty-clause; the amount to be paid is 36 *solidi* of gold (ll. 27-8),  
cf. Kreller, op. cit., pp. 372-3. The will is subscribed by the testator and witnesses,  
and written by Hieremias. The last line is the subscription of the συμβολαιογράφος.

2284 A.D. 258. Two fragments of a lease of a house and land. The first fragment  
A, measuring 4 × 4.5 cm., contains the opening clause; the second fragment B,  
measuring 13.5 × 7.7 cm., contains a part of the contract and the subscription.  
The document is of the type known as *μισθαποχή*, cf. Berger, 'Wohnungsmiete'  
(*Zeitschr. für vergl. Rechtswissenschaft*, xxix (1913), pp. 252-3, P. Harr. 82, 3 n.).  
The lessor is Aurelius Sarapion, a *singularis* of the prefect of Egypt; this is the  
earliest evidence of this office in the papyri; cf. *R.E.* s.v. The lessee is Aurelius  
Syrus, also called Sarapion. The document opens probably with ἐμίσθωσεν which  
is the usual form at Oxyrhynchus; cf. Berger, op. cit., p. 350. In l. 2 we must  
assume that the scribe wrote by mistake the name of the lessee in the nominative.  
For leases in general see Berger, loc. cit., pp. 321-415; Johnson, *Roman Egypt*,  
pp. 262-5.

Fr. A <sup>1</sup>Ἐμίσθωσεν Αὐρήλιος Σαραπίων Ἀσκ[λη] <sup>2</sup>πίου σιγ]γουλάριος ἐπάρχου  
Αἰγύπτου <sup>3</sup>[ὡν ἐν] στρατείᾳ Σύρος ὁ καὶ <sup>4</sup>[ἐπι]καλούμενος Σαραπίων μη-<sup>5</sup>[τρός  
..]αλιανῆς τῆς καὶ Ἀμνεσοῦτρο[ς] <sup>6</sup>θυγατρ]ὸς Σερήνου [...].παρ Fr. B (βεβαιου-  
μένης δὲ τῆς μισθ) <sup>1</sup>αποχῆς χάρισθω ὁ [με]μ[ισθω]μένος τοῖς μεμισθωμένοις  
<sup>3</sup>ἀκωλύτω[ς] ἐπὶ τὸν χρόνον [...]. <sup>4</sup>σιτικὴν σπεῖραι καὶ ξυλ[αμῆ]σ[α]ι <sup>5</sup>οἷς ἐὰν αἰρήται  
ὁ μεμισθωμέ-<sup>6</sup>νος χωρὶς ἰσάτους καὶ ὀχομέν-<sup>7</sup>του καὶ ἐπὶ τέλει τοῦ χρόνου παραδότω  
<sup>8</sup>τ[ῶ] μὲν οἰκόπεδα καθαρὰ ἀπὸ κοπριῶ[ν] <sup>9</sup>καὶ ἀκαθαρσίας πάσης καὶ τὰς ἐπ[ο]ύσας

<sup>10</sup> θύρας καὶ κλειδᾶς, τὴν δὲ γῆ[ν καθαρὰν] <sup>11</sup> ἀπὸ δημοσίων καὶ τελεσμά[των πάν]-<sup>12</sup>των καὶ ἐπικλασίων παντοίων. <sup>13</sup> κυρία ἢ μισθαποχὴ καὶ ἐπερωτη-<sup>14</sup>θέντες ὑπ' ἀλλήλων ὠμολόγησαν. <sup>15</sup> Λς' Αὐτοκρατόρων Καισάρων Π[ο]υπλίου <sup>16</sup> Λικινίου Οὐαλεριανοῦ καὶ Πουπλίου <sup>17</sup> Λικινίου Οὐαλεριανοῦ Γαλλιανοῦ <sup>18</sup> Γερμανικῶν μεγίστων Εὐσεβίων <sup>19</sup> Εὐτυχῶν καὶ Πουπλίου Λικινίου <sup>20</sup> Κορνηλίου Σαλωνίνο[ν Οὐαλεριανοῦ] <sup>21</sup> τοῦ ἐπιφανεστάτου Κα[ίσαρος Σεβαστῶν] <sup>22</sup> [Θ]ῶθ λ- <sup>23</sup> (2nd H.) [? Αὐρήλιος] Σύρος [ὁ καὶ καλούμε <sup>24</sup> νος Σαρ]απίων ὁ π[ροκειμένος] <sup>25</sup> μεμ[ίσθωμαι ± 15 Π.] <sup>26</sup> πάντα καὶ [± 14 Π.] τὰ ἔτους χρ[όνου ± 10 Π.] <sup>27</sup> καὶ τὰ ἐκφ[όρια πάντ]<sup>28</sup>α ὡς πρόκειται καὶ ἐ[περωτηθεὶς ὠ]<sup>29</sup>μολόγησα. Αὐρήλι[ος ± 6 Π.] <sup>30</sup> ἔγραψα ὑπὲρ αὐτοῦ [μὴ εἰδότης <sup>31</sup> γρά]μματα.

**2285** 8.8 × 10 cm. A.D. 285. Written on the verso of copies of official correspondence, of which only a few letters of the end of five lines of a first column and the beginning of nine lines of a second column remain. In ii 2 and 9 we read projecting to the left ἄλλο, respectively followed by ∠β and ∠θ; ii 2-8 seems to contain an order to exhibit publicly a letter of a high official (cf., e.g., P. Iand. 140, 5 n.): <sup>3</sup> τῆς γραφείσ[η]σ στρα[τηγῶν] ἐπιστ[ολῆ]ς and <sup>6</sup> δημοσίᾳ προ[τε-θῆναι?]. The present document is an order to Maximus, an agent, to pay twenty artabae of wheat to a brickmaker on account of wages (cf., e.g., P.S.I. 712 and **2143**). The first line has almost completely disappeared, but the order was probably issued by Aurelius Philomousus, *πραγματευτής* of the most illustrious Ammonion, who occurs in **1544**. Therefore the second year probably refers to Diocletian. <sup>2</sup> (πραγματευ[το]ῦ τοῦ κρα[τίστου] Ἀμμωνίωνος. <sup>3</sup> [δὸς] ἀπὸ τοῦ παρά σοι πυροῦ γενήματος τοῦ β [ἔτους] <sup>4</sup> [? Πατε]ρμούθη πλυθεντῆ εἰς λόγον [μισθοῦ] <sup>5</sup> [τῆς] πλάσεως ὀπτήης πλίνθου μ[υρ(ιάδων)]. ἀρτά[βας] <sup>6</sup> εἴκοσι μέτρῳ δεκάτῳ κ. <sup>7</sup> Λβ ∠ωθ ε. (2nd H.) σεσημ[ειώμαι]. <sup>8</sup> (1st H.) Μαξίμῳ πραγ[ματευτῆ].

**2286** 5.7 × 14.7 cm. A.D. 274 or 280. Order issued by Nemesammon to Maximus a *πραγματευτής* to pay fifteen artabae of wheat to a *beneficiarius* on account of *συνήθεια* (cf. Rouillard, *L'Administration civile*, pp. 76-81; Hardy, *A Large Estate*, p. 20). The same writer and addressee occur in **1514**, a similar order, where in l. 1 should be read *Νεμεσάμμωνος* instead of *Νεμεσᾶ Ἐρμωνος*. The document is written across the fibres. <sup>1</sup> Π(αρά) Νεμεσάμμωνος Μαξίμῳ πραγ[ματευτῆ] χαίρειν. <sup>2</sup> παραμέτρησον Κανώπῳ β(ενε)φ(ικιαρίῳ) ὑπὲρ συνηθείας (l. *συνηθείας*) <sup>3</sup> πυροῦ ἀρτάβας δεκαπέντε/ τ<sub>ο</sub> ιε. <sup>4</sup> (2nd H.) ἀρτάβας δεκαπέντε ἐσημ[ειωσάμην]. <sup>5</sup> (1st H.) Λς ∠ωθ ιε.

**2287** 4.5 × 12 cm. Written on the verso of what may have been a private letter with what may be (l. 2 τῆς Μεσσα[ί]α) a reference to the *οὐσία* of Messalina. On the verso side are a few letters of a first column and five complete lines of a second of a list of payments. The handwriting may be attributed to the end of the third century A.D. Col. ii <sup>1</sup> Στεφάνη Πλοκ(άμου) α <sup>2</sup> Σωτήρι ὀνηλάτ(η) α <sup>3</sup> Σαραπάμμωνι <sup>4</sup> Πηροῦτ(ι) α <sup>5</sup> Σαραπίωνι γρα[μματεῖ] τραπεζ(ιτῶν) β <sup>6</sup> [ ] α.

## ADDITIONS AND CORRECTIONS TO PIECES PUBLISHED IN VOLS. XVIII-XIX

**2162** (Aeschylus, *Theori*). A new fragment has been attached to fr. 2(b) and the resulting scrap placed to the right of fr. 2(a) col. ii 12-15, which now therefore have the following form:

	κυδαλλοισταυτ[ ]εμπε[	κύ δ' ἄλλοις ταῦτ[ ]εμπε[
....[ ]	ἀκαίναταταμα[ ]νευφιλεῖ[	....[ ] α καὶ ταῦτα μα[ ]νευφιλεῖ[
εγω[ ]	[[οἰ]]κουεοχμα[ ]θυρματα[	ἐγὼ [φέ]ρω σοι νεοχμὰ [ ] ἀθύρματα
15 απο[ ]	παρνοουκακμ[ ]οκτ[ κτλ.	ἀπὸ [σκε]πάρνου κᾶκμ[ονος ν]εόκτ[ιτὰ κτλ.

I do not recommend the supplements, since I can myself think of alternatives, but I see no patent absurdity in them. If they are near the truth, I suspect more than ever that Daedalus was a character in the play.

Fr. 3. I believe this comes from the neighbourhood of fr. 2 but I cannot place it.

]δε[  
]ελφ[  
]τιπ[  
]δ[.

1 .[, an upright 4 .[, the top of a loop or circle

**2163** (Aeschylus, *Myrmidons*). Fr. 10 is to be transferred to **2179**. See below.

**2179** (Aeschylus, *Septem*). A new fragment has been attached and **2163** fr. 10 attached below it so that ll. 5 seqq. now appear as follows:

]ωνλιθας [	158 ἀκροβόλων δ' ἐπάλλε]ων λιθὰς [ἔρχεται·
] [	ὦ φίλ' Ἀπολλων· ]
]δετων[	κόναβος ἐν πύλαις χαλκο]δέτων [σακέων,
] [	] [
]τελοσειμ[	πολεμόκρανον ἀγνὸν ]τέλος ἐν μ[άχαι,
10 ]καιπροπο[	]γκαι πρὸ πό]λεως

No light is thrown on l. 161. In l. 164, though ν is uncertain, γ does not seem possible. No variant reading for "Ογκα is recorded.

**2212** Professor Maas has observed that fr. 1(a) is to be attached to fr. 2, 6-8.

## ADDENDA TO PREVIOUS VOLUMES

**661** (Callimachus, *Epodes*) The following scrap presents a number of puzzles, which I can do no more than set out.

On the one hand, the writing seems to be certainly due to the same copyist as that of **661**: the contents are prima facie epodes: the beginning of a word in l. 3 with *κα* brings to mind *Σκάμανδρος* (**661**, 3 = **2171**, 53; PRIMI 18 viii 2).

On the other, if the facsimile of **661** is exactly natural size, the writing of the present scrap is slightly smaller and the lines set slightly closer: the metre to be deduced from l. 3 (uncertain though the reading is) is hardly to be reconciled with what is known of that of **661** or indeed of any of the epodes: the lection sign in l. 7 is of a quite different appearance from the comparable signs in **661**.

]ελλυρι[  
 ]  
 ]ειωκα[  
 ]ου[ ]  
 5 ]..[ματ[  
 ] [ ]  
 ]τ'επ[  
 ] [ ]

1 λ is damaged and α instead not ruled out [ close to the break 3 ], prima facie ξ, but the appearance of ζ in this hand is not known and I cannot rule this letter out 5 ].], a dot level with or very slightly above the tops of the letters, closely followed by what suggests the top of α. Between this and μ there is a blank space, though the upper part of a letter should be visible, if any was written.

3 ]ξειω (or, for that matter, ξειω) κα[ , if in the second half of an iambic trimeter, can be completed only as υ-]ξειω κα[υ-, which is too improbable to deserve consideration, or as --]ξειω κα[υ-, which is theoretically satisfactory but not apparently concordant with Callimachus' practice in the epodes, which requires the ending υ-υ- (see **2171** Introd. note 2).

## INDICES

(The figures **22** are to be supplied before **45-87**; figures in small raised type refer to fragments, small roman figures to columns; an asterisk indicates that the word to which it is attached is not recorded in the ninth edition of Liddell and Scott, Greek-English Lexicon; square brackets indicate that a word is wholly or partly supplied from other sources or by conjecture; round brackets, in the indices to non-literary texts, that the word is not complete in the papyrus.)

### I. NEW LITERARY TEXTS

#### (a) AESCHYLUS (2245-56<sup>sqq.</sup> and Addenda)

- |  |  |   |
|--|--|---|
| <p>                 αα[ <b>56</b><sup>69</sup> 11.<br/>                 ἄγαν <b>45</b><sup>12</sup> 5(?)<br/>                 ἄγγελος <b>56</b><sup>27</sup> 4.<br/>                 ἄγειν <b>56</b><sup>6</sup> 4. ἄγε <b>50</b><sup>(a)</sup> 1.<br/>                 ἀγκύλος <b>56</b><sup>9</sup> (a) 35.<br/>                 ἀγρώστης <b>56</b><sup>72</sup> 5.<br/>                 ἀελλ[ <b>55</b><sup>6</sup> ii 6.<br/>                 ἀελπ[ <b>55</b><sup>24</sup> 9.<br/>                 ἀέξεν <b>56</b><sup>8</sup> 5.<br/>                 ἀξέσθαι <b>56</b><sup>84</sup> 5.<br/>                 ἄθυρμα <b>2162</b> 14.<br/>                 αἰδώς <b>56</b><sup>9(a)</sup> 33.<br/>                 αἶσα <b>56</b><sup>85</sup> 2(?).<br/>                 αἰσχύνειν <b>49</b> 2(?).<br/>                 αἰών <b>54</b> 10.<br/>                 ἀκαιρος <b>46</b> 21.<br/>                 ἀκάματος <b>45</b><sup>1</sup> ii 3.<br/>                 ἀκούειν <b>56</b><sup>29</sup> 4.<br/>                 ἀκρίς <b>45</b><sup>1</sup> iii 4(?).<br/>                 ἀλαλαγμός <b>46</b> 30.<br/>                 ἄλγος <b>56</b><sup>85</sup> 6.<br/>                 ἀληθ[ <b>54</b> 7.<br/>                 ἀλλά <b>49</b> 11.<br/>                 ἀλλ[ <b>46</b> 37.<br/>                 ἀμείβειν <b>53</b><sup>(a)</sup> 3.<br/>                 ἀμύλλα <b>56</b><sup>8</sup> 6.<br/>                 ἀμφ. [<b>55</b><sup>11</sup> ii 5<sup>34</sup> 2.<br/>                 ἀμφί <b>45</b><sup>1</sup> ii 9.<br/>                 ἀναιδώς <b>56</b><sup>9(a)</sup> 35(?).<br/>                 ἀναπτύσσειν <b>56</b><sup>9(a)</sup> 22.<br/>                 ἀναυλος <b>51</b> 8.<br/>                 ἀνήρ <b>55</b><sup>12</sup> ii 6 <b>56</b><sup>9(a)</sup> 28 <sup>53</sup> 9(?).<br/>                 ἀνταμ[ <b>56</b><sup>9(a)</sup> 7.<br/>                 *ἀντισέληνος <b>45</b><sup>1</sup> iii 6.<br/>                 ἀντίψαλμος <b>48</b> 13.<br/>                 ἀντρον <b>45</b><sup>12</sup> 4(?) <b>56</b><sup>10(a)</sup> 5.             </p> | <p>                 ἄσπας <b>56</b><sup>53</sup> 8(?) <sup>69</sup> 10.<br/>                 ἀπλάκημα <b>56</b><sup>9(a)</sup> 21.<br/>                 ἀπλοια <b>56</b><sup>88</sup> 3(?).<br/>                 ἀπτερος <b>56</b><sup>59</sup> (a) 17.<br/>                 ἄργεῖος <b>56</b><sup>53</sup> 9.<br/>                 ἀριστ.ππ. [<b>45</b><sup>12</sup> 6.<br/>                 ἀρπαγή <b>53</b><sup>(a)</sup> 5.<br/>                 ἀρταμείν <b>56</b><sup>9(a)</sup> 35.<br/>                 ἀρτίφρων <b>56</b><sup>85</sup> 3.<br/>                 ἀρτίσειν <b>56</b><sup>80</sup> 4.<br/>                 ἀρχ- <b>56</b><sup>9(a)</sup> 16.<br/>                 ἀρχειν <b>56</b><sup>9(a)</sup> 7.<br/>                 ἀρχή <b>46</b> 7(?).<br/>                 ἄσιός <b>48</b> 7.<br/>                 ἄστοχος <b>55</b><sup>7</sup> 4(?).<br/>                 ἀστραβ[ <b>55</b><sup>6</sup> i 2(?).<br/>                 ἄτη <b>56</b><sup>85</sup> 2(?).<br/>                 ἀϋ <b>56</b><sup>8</sup> 7.<br/>                 αὐγή <b>45</b><sup>1</sup> ii 3.<br/>                 αὐδάν <b>49</b> 3.<br/>                 αὐτοκτόνος <b>56</b><sup>71</sup> 17(?).<br/>                 *αὐτόμαργος <b>52</b> 5.<br/>                 αὐτός <b>56</b><sup>9(a)</sup> 2(?), 5, 11.<br/>                 ἀφειδής <b>51</b> 7.<br/>                 ἀφίλητος <b>54</b> 24(?).<br/>                 ἀφιππ[ <b>54</b> 11.<br/>                 ἀφλεκτος <b>45</b><sup>1</sup> i 10(?).<br/>                 Ἀφροδίτη <b>56</b><sup>16</sup> 8.<br/>                 ἀφυκτος <b>56</b><sup>9(a)</sup> 34(?).<br/>                 Ἀχαιϊκός <b>56</b><sup>84</sup> 3.<br/>                 βαθύζυλος <b>45</b><sup>1</sup> ii 24(?).<br/>                 βαθύπλουτος <b>50</b><sup>(a)</sup> 3.<br/>                 βαίνειν <b>46</b> 3(?).<br/>                 βάπτειν <b>56</b><sup>15</sup> 2 mg.<br/>                 βασιλεύς <b>50</b><sup>(a)</sup> 1.             </p> | <p>                 βέλος <b>56</b><sup>9(a)</sup> 34.<br/>                 βίαιος <b>53</b><sup>(a)</sup> 5.<br/>                 βίος <b>56</b><sup>9(a)</sup> 17(?).<br/>                 βίσιος <b>54</b> 20.<br/>                 βοηδρομείν <b>56</b><sup>72</sup> 6.<br/>                 Βοιωτία <b>55</b><sup>12</sup> i 1.<br/>                 βολ[ <b>56</b><sup>13</sup> 1.<br/>                 βορά <b>46</b> 6(?).<br/>                 βοτ. [<b>55</b><sup>14</sup> 2, 6(?).<br/>                 βραχύς <b>56</b><sup>84</sup> 6.<br/>                 βρέγμα <b>51</b> 8.<br/>                 βροτός <b>45</b><sup>1</sup> ii 11 <b>46</b> 19 <b>56</b><sup>6</sup> 5<br/>                     <sup>8</sup> 2 <sup>9(a)</sup> 18 <sup>21</sup> 2.<br/>                 γαμήλιος <b>56</b><sup>76</sup> 7.<br/>                 γάρ <b>51</b> 2 <b>55</b><sup>12</sup> ii 5(?) <sup>17</sup> 3] <sup>42</sup> 4(?)<br/>                     <b>56</b><sup>8</sup> 3 <sup>9(a)</sup> 7 <sup>53</sup> 4 <sup>59</sup> 16 <sup>75</sup> 8.<br/>                 γείτων <b>56</b><sup>8</sup> 6.<br/>                 γελᾶν <b>56</b><sup>9(a)</sup> 36.<br/>                 γέρας <b>55</b><sup>24</sup> 7.<br/>                 γέρων <b>55</b><sup>21</sup> 4.<br/>                 γῆ <b>46</b> 37 <b>56</b><sup>8</sup> 7 <sup>9(a)</sup> 12 <sup>53</sup> 8.<br/>                 γόος <b>51</b> 9.<br/>                 γυνμ- <b>56</b><sup>82</sup> 2.<br/>                 γυν[ <b>55</b><sup>23</sup> 13.<br/>                 δάϊος <b>56</b><sup>8</sup> 8.<br/>                 δάκος <b>56</b><sup>59</sup> 17.<br/>                 δέ <b>45</b><sup>1</sup> ii 1, 4, 6, 9, 15 <b>46</b> 37 <b>55</b><br/>                     <sup>1</sup> 7 <b>56</b><sup>8</sup> 7 <sup>9(a)</sup> 5, 8(?), 11,<br/>                     13, 16, 22, 30, 33 <sup>59</sup> 15 <sup>71</sup> 11<br/>                     <sup>72</sup> 7.<br/>                 δεικνύμαι <b>56</b><sup>54</sup> 4(?)<br/>                 δεῖπνον <b>56</b><sup>10(a)</sup> 2.<br/>                 δέλτος <b>56</b><sup>9(a)</sup> 21.<br/>                 δέρκεσθαι <b>55</b><sup>21</sup> 3(?).<br/>                 δεσμός <b>45</b><sup>4</sup> 4.             </p> |
|--|--|---|

δέχεσθαι 46 37 56<sup>9(a)</sup> 24(?), 25(?)  
71 4(?).  
δῆ 50<sup>(a)</sup> 1 56<sup>71</sup> 6<sup>85</sup> 4.  
δήμος 56<sup>9(a)</sup> 28.  
διαί 46 27(?) 56<sup>97</sup> 3.  
διάκτορος 55<sup>26</sup> 3.  
διασπάσειν 56<sup>10(a)</sup> [I].  
διδάσκειν 49 20(?).  
διδόναι 45<sup>1</sup> ii 9.  
δίεσθαι 56<sup>10(b)</sup> 2(?).  
δικαίος 51 5 56<sup>9(a)</sup> 17<sup>20</sup> 6.  
Δίκη 56<sup>9(a)</sup> 15.  
δικη 56<sup>9(a)</sup> 6<sup>71</sup> II.  
διώκειν 45<sup>1</sup> ii 5.  
δοκεῖν 55<sup>39</sup> 2.  
δόλος 55<sup>17</sup> 4.  
δόμος 56<sup>8</sup> 5.  
δοῦπος 48 14.  
δρᾶν 54 18.  
δύρεσθαι 51 9.  
δύσαρκτος 56<sup>9(a)</sup> 33.  
δυοδαίμ[ 56<sup>92</sup> 4.  
δύσφορος 56<sup>10(b)</sup> [4].  
δῶρον 45<sup>1</sup> ii 8, 17.  
  
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ἐνισπ[ 55<sup>12</sup> ii 3.  
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καί 49 17 50<sup>(a)</sup> 2 55<sup>12</sup> i I mg.  
21 4 56<sup>9(a)</sup> 36<sup>19</sup> 2<sup>69</sup> I 70 4,  
71 16<sup>72</sup> 5.  
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Κέκροψ 55<sup>42</sup> 4.  
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 \*σπυρίδαρος 45<sup>1</sup> ii 12.  
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## (b) Ὑποθέσεις TO AESCHYLEAN PLAYS (22561-5-2257)

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 χώρα 56<sup>53</sup> I 72 4.  
 ᾧ 51 2 56<sup>83</sup> 9(?).  
 ᾠριος 45<sup>1</sup> ii 13.  
 ὡς 45<sup>1</sup> ii 8, 10, 17 6 7 46 36  
 49 5 56<sup>53</sup> 2.  
 ὡσπερ 56<sup>71</sup> 16.  
 ὡστε 56<sup>8</sup> 6.  
 \*]ντίφαντος 52 10.

Θεαγείδης 56<sup>2</sup> [3].  
 Θῆβαι. See 'Επτά.

καί 57<sup>1</sup> II, 13 2 3.  
 κατά 57<sup>1</sup> 8, 9, 10.  
 Κύνκλωψ 56<sup>3</sup> [6].  
 Κωφοί 56<sup>3</sup> 5.

Λάϊος 56<sup>1</sup> [I], [5] 2 4.  
 λαμβάνειν 56<sup>5(a)</sup> 2.  
 λείπειν 57<sup>5</sup> 4(?).  
 Λεοντῖνοι 57<sup>1</sup> II, 12(?).  
 λοιπός 57<sup>1</sup> 13.  
 Λυκουργεῖος 56<sup>2</sup> 7.

μέν 57<sup>1</sup> 8.  
 μέρος 57<sup>1</sup> 8.  
 μέστος (or Μέσατος) 56<sup>3</sup> 4.  
 μετά 57<sup>1</sup> 12.  
 προλογίζω 57<sup>1</sup> II.  
 μεταβιβάζω 57<sup>1</sup> 6.

## (c) CALLIMACHUS (2258, 2261) AND COMMENTARIES ON THE Αἴτια (2262-3)

ἄβρεκτος 58 C<sup>2</sup> r 19.  
 ἄγαμαι 58 A<sup>2</sup> r 16.  
 Ἀγανίππη 62<sup>2(a)</sup> i [16], 24.  
 ἄγειν 58 C<sup>2</sup> r [12], 14.  
 Ἀγίας 63<sup>1</sup> ii 7.  
 ἄγχι 58 C<sup>1</sup> v mg. 33.  
 ἄγων 58 C<sup>2</sup> r 4(?) mg. 26, 28,  
 29.  
 ἄγωνιστικός 58 C<sup>2</sup> v mg. 29.  
 ἀδελφή 58 C<sup>1</sup> r [9].  
 ἄεθλον 58 C<sup>2</sup> r 14.  
 ἀεί 58 A<sup>2</sup> v 13, mg. 12 C<sup>1</sup> v mg.  
 31.  
 ἀείδειν 58 A<sup>2</sup> r 5 2 v 8.  
 ἀείρειν 58 A<sup>5</sup> r 5.  
 ἀεμμα 58 A<sup>2</sup> v mg. 10.  
 ἀέξειν 58 A<sup>1</sup> v 3.  
 ἀεργός 58 A<sup>2</sup> r 16.  
 ἀήτης 58 C<sup>1</sup> r II, to right of 12,  
 mg. 11.  
 ἀθροίζω 62<sup>2(a)</sup> ii 5.  
 ἄθως 58 C<sup>1</sup> r 4, mg. 17.  
 αἶεν 58 A<sup>2</sup> r 17.  
 Αἰθίοψ 58 C<sup>1</sup> r 10.  
 αἰτία 63<sup>1</sup> ii 13.  
 αἰώνιος 58 A<sup>5</sup> r 1.  
 αἰώρειν 58 C<sup>1</sup> v mg. 32.  
 ἄκμων 58 C<sup>1</sup> v mg. 35.  
 ἀκολουθεῖν 58 A<sup>11</sup> v [5].

Νεοπτόλεμος 56<sup>5(a)</sup> [6].  
 νικῶν 56<sup>2</sup> [3] 3 I.

Ξουθία 57<sup>1</sup> 10.

\*Ὀδυσσεύς 56<sup>5(a)</sup> [8].  
 Οἰδίπους 56<sup>2</sup> 4.  
 ὀλυμπιάς 56<sup>2</sup> 3.  
 ὄς (rel.) 57<sup>1</sup> 14.  
 οὗτος 57<sup>1</sup> II.

πάνιν 57<sup>1</sup> 10.  
 παρά 56<sup>5(a)</sup> [5].  
 πατήρ 56<sup>2</sup> 5.  
 πέμπειν 56<sup>5(a)</sup> [3].  
 ποιεῖν 57<sup>2</sup> 4.  
 Ποιμένες 56<sup>3</sup> [6].  
 πολίτης 56<sup>4</sup> 4.  
 Πολυφράδμων 56<sup>2</sup> [6].  
 προλογίζω 56<sup>1</sup> [I] 4 5.  
 πρόσωπον 56<sup>1</sup> 4.

πρώτος 57<sup>1</sup> 8.

σατυρικός 56<sup>3</sup> 7.  
 σκηνή 56<sup>4</sup> I 57<sup>1</sup> 9, 12.  
 Σοφοκλής 56<sup>3</sup> 3.  
 συριστάειν 56<sup>4</sup> 3.  
 Συρακοῦσσαι 57<sup>1</sup> 12.

τε 57<sup>1</sup> 5.  
 Τεμενίτης 57<sup>1</sup> 13(?).  
 τετραλογία 56<sup>2</sup> 7.  
 τόπος 57<sup>1</sup> 14.  
 τραγωδία 56<sup>2</sup> 6.  
 τρίτος 56<sup>2</sup> 6 57<sup>1</sup> 10.  
 Τρωῖλος 57<sup>1</sup> 7(?).

ὑποκείσθαι 56<sup>4</sup> 2 57<sup>1</sup> 9.

Φιλοκτήτης 56<sup>5(a)</sup> [4], 7.

χορός 56<sup>4</sup> 3.

ἀκούειν 58 C<sup>1</sup> v mg. 27 2 r mg.  
 12 62<sup>1</sup> ii 15, 18.  
 ἄκρα 62<sup>1</sup> i 3.  
 ἄκρος 58 C<sup>1</sup> v mg. 33.  
 Ἀλεξανδρεία 58 C<sup>1</sup> r mg. 22  
 2 r mg. 30.  
 Ἀλεξανδρεύς 58 C<sup>2</sup> r mg. 11.  
 ἀληθής 58 A<sup>1</sup> v 8.  
 ἀλίλωνος 58 C<sup>2</sup> v 16, mg. 13, 14.  
 Ἀλκμάν 58 C<sup>2</sup> v mg. 25.  
 ἀλλά 58 A<sup>1</sup> v 7 interl. 2 r 9  
 2 v 17 5 v 5.  
 ἄλλος 58 A<sup>7</sup> (b) v 3 C<sup>1</sup> v 9 2 r 6.  
 ἄλς 58 A<sup>6</sup> r 1.  
 Ἄμαξα 58 C<sup>1</sup> v mg. 30.  
 ἀμογητί 58 C<sup>2</sup> r 18.  
 ἀμοιβ[ 62<sup>2(a)</sup> ii 7.  
 ἀμπλακίη 58 A<sup>7</sup> (b) r 6.  
 ἀμφιβαλής 58 B<sup>1</sup> v I.  
 ἀμφίς 58 C<sup>1</sup> v mg. 31(?).  
 ἀμφοτέρως 58 C<sup>1</sup> v mg. 27  
 2 r [10], mg. 13.  
 ἀμφοτέρωθεν 58 C<sup>2</sup> v 16.  
 ἀν 58 A<sup>2</sup> v 8, mg. 4 0 v 4.  
 ἀναμρεῖν 58 12 r 4(?) 63<sup>1</sup> ii 5.  
 ἀνακλίειν 58 A<sup>2</sup> r 6.  
 ἀνακτόριος 58 B<sup>2</sup> r mg. [I].  
 ἀναμνησκειν 62<sup>1</sup> ii 14.  
 ἀνάμνηξ 58 A<sup>9</sup> (b) r I.

ἀναξ 58 A<sup>1</sup> r 4.  
 ἀναπλεῖν 58 A<sup>2</sup> r 3.  
 ἀνατέλλειν 58 C<sup>1</sup> v mg. 11,  
 14(?), 34, 37.  
 ἀνατολή 58 C<sup>1</sup> v mg. 37.  
 ἀνάνειν 61<sup>1</sup> ii 6.  
 ἀνεμος 58 C<sup>1</sup> r mg. 18.  
 ἀνηβῶν 58 A<sup>1</sup> v 4.  
 ἀνήρ 58 C<sup>2</sup> r 17.  
 ἀνθρωπος 58 C<sup>2</sup> v mg. 22.  
 ἀντ( ) 58 C<sup>1</sup> v mg. 14.  
 ἀντί 58 A<sup>2</sup> r mg. 7 62<sup>1</sup> ii 10,  
 18 63<sup>1</sup> ii 26.  
 ἀξων 58 C<sup>2</sup> v 14.  
 αἰοδή 58 A<sup>2</sup> r 17.  
 αἰοδός 58 A<sup>2</sup> r 18.  
 ἀπαλός 58 C<sup>1</sup> r mg. 13, 14.  
 Ἀπάμα 58 C<sup>1</sup> r mg. 4.  
 ἀπεδίλωτος 58 A<sup>9</sup> (b) r I.  
 ἀπό 58 A<sup>7</sup> (b) v I C<sup>1</sup> v 13 2 r mg.  
 27, 34 2 v mg. 25, 27  
 ἀποβλώσκειν 58 C<sup>2</sup> v 13.  
 ἀπόκρισις 62<sup>1</sup> ii 13.  
 ἀπολαύειν 58 C<sup>1</sup> v 14.  
 ἀπολλύειν 58 C<sup>1</sup> r 6, mg. 14.  
 Ἀπόλλων 58 A<sup>2</sup> r I, 5 interl., 9  
 2 v 4, 5, 9, 11, mg. 4, 13  
 62<sup>2(a)</sup> i 8.  
 ἀποπίπτειν 63<sup>1</sup> ii 26.

ἀπόπρωθεν 58 C<sup>1v</sup> mg. 32.  
 ἀποσκοπεῖν 58 C<sup>1v</sup> mg. 33.  
 ἀποστάζειν 58 A<sup>2v</sup> 16.  
 ἀποτρέχειν 58 A<sup>5r</sup> 1.  
 ἄρα 58 C<sup>1v</sup> mg. 30.  
 ἄρατος 58 C<sup>1v</sup> mg. 27.  
 ἄργεῖος 63<sup>1</sup> ii [3].  
 Ἄργολικός 58 C<sup>2r</sup> mg. [27].  
 Ἄρης 58 A<sup>5r</sup> 4.  
 Ἄρκτος 58 C<sup>1v</sup> mg. 27, 28, 33.  
 ἄρμα 58 C<sup>2v</sup> [12], mg. 26.  
 Ἄρνεος 63<sup>1</sup> ii 4.  
 ἀρπάζειν 58 C<sup>1r</sup> mg. 20.  
 Ἄρωνή 58 C<sup>1r</sup> [3], 12, mg. 1, 16, 22 62<sup>2(a)</sup> i 10.  
 Ἄρτεμις 58 A<sup>3(b)</sup> v 3 63<sup>1</sup> ii 11, 17.  
 ἄρτι 58 C<sup>1r</sup> 9<sup>2v</sup> mg. 11.  
 ἀρχαῖος 58 C<sup>2v</sup> 17.  
 ἀρχεῖν 58 C<sup>2v</sup> mg. 25.  
 Ἀρχέμορος 58 C<sup>2r</sup> mg. 15, 19, 33.  
 Ἀσβύτης 58 C<sup>2v</sup> 14, mg. 29.  
 ἀσπίς 58 A<sup>1v</sup> 2.  
 ἀσπερι( ) 58 C<sup>2v</sup> mg. 1.  
 Ἀσπερή 58 A<sup>7(b)</sup> r 5.  
 ἀσπερόεις 58 C<sup>1v</sup> mg. 30.  
 ἀστήρ 58 C<sup>1v</sup> 9, mg. 29, 31.  
 Ἀστραῖος 58 C<sup>1r</sup> mg. 18.  
 ἄστρον 58 C<sup>1v</sup> mg. 30.  
 ἀσφάλειν 58 C<sup>1v</sup> 12.  
 ἄσπαρ. [ 58 C<sup>1v</sup> mg. 31.  
 ἄσμος 58 A<sup>5r</sup> 2.  
 Ἄπτική 62<sup>1</sup> i 9<sup>2(a)</sup> ii 10.  
 ἀδ 58 C<sup>2v</sup> mg. 25.  
 ἀντίκα 58 C<sup>2r</sup> 6.  
 ἀντός 58 A<sup>2v</sup> 17, mg. 9<sup>7(a)</sup> r 4 C<sup>1r</sup> mg. 21, 1<sup>v</sup> 34<sup>2r</sup> mg. 10<sup>2v</sup> mg. 25 62<sup>2(a)</sup> i 14, 17, 63<sup>1</sup> ii 27.  
 ἀφαιρεῖν 63<sup>1</sup> ii 20.  
 ἀφειδής 58 A<sup>9(a)</sup> r [3].  
 ἀφικνεῖσθαι 58 C<sup>2v</sup> mg. 10.  
 ἀχθεσθαι 58 C<sup>1v</sup> mg. 25.  
 ἀφοφος 58 A<sup>2r</sup> 12.  
 βαίνειν 58 C<sup>1r</sup> 4<sup>2r</sup> 19.  
 Βακχυλίδης 62<sup>2(a)</sup> i 26.  
 βαλιός 58 C<sup>1r</sup> 11, mg. 10.  
 βαρβαρικός 58 A<sup>5v</sup> 5.  
 βασιλεύς 58 A<sup>1r</sup> 4<sup>2v</sup> 3.  
 βασιλικός 58 B<sup>2r</sup> mg. [1].  
 βελτίων 58 A<sup>9(a)</sup> r 3.  
 Βερενίκ[ 58<sup>12r</sup> 3.

βλώσκειν 58 C<sup>2v</sup> mg. 10.  
 Βοιωτία 62<sup>2(a)</sup> i 21.  
 Βουώτιος 62<sup>2(a)</sup> i 30.  
 βουπόρος 58 C<sup>1r</sup> 3, mg. 16.  
 βοῦς 58 B<sup>2r</sup> 2 C<sup>1v</sup> [8], mg. 16.  
 Βούτης 58 C<sup>1v</sup> mg. 33, 34.  
 βωμός 58 A<sup>3(b)</sup> v 3.  
 γάλα 58 C<sup>2r</sup> [11], mg. 33.  
 γάμος 58 A<sup>2r</sup> 14, mg. 12.  
 γάρ 58 A<sup>2r</sup> 5 interl., mg. 4<sup>2v</sup> 6, 8, 11<sup>4r</sup> 3 B<sup>2v</sup> 3 C<sup>1r</sup> mg. 17<sup>1v</sup> mg. 35, 37<sup>2r</sup> 14, mg. 16, 27<sup>2v</sup> mg. 27 58<sup>11v</sup> 4 62<sup>1</sup> i 5, 2<sup>(a)</sup> i 10. See καί.  
 γέτων 58 C<sup>2v</sup> 5(?).  
 γελᾶν 58 A<sup>3(a)</sup> v 2.  
 γένεσις 58 C<sup>1r</sup> mg. 7.  
 γένος 58 C<sup>1r</sup> [6], mg. 14.  
 Γεραῖσιος 58 A<sup>5r</sup> 4.  
 γέρας 58 C<sup>2r</sup> 13.  
 γῆ 58 C<sup>1r</sup> mg. 16 γειόθεν 58 C<sup>1r</sup> 7, mg. 16.  
 Γίγας 62<sup>1</sup> i 7.  
 γίγνεσθαι 58 C<sup>2v</sup> mg. 23.  
 γνωτός 58 A<sup>1v</sup> 6 C<sup>1r</sup> 10, mg. 17.  
 γόνιμος 58 C<sup>1r</sup> mg. 12.  
 γόνυ 58 A<sup>9(c-d)</sup> r 6 C<sup>2r</sup> 19.  
 γοναμί[ 62<sup>2(a)</sup> ii 22.  
 γοῦν 58 C<sup>2r</sup> 17, mg. iv.  
 γράφειν 58 C<sup>2r</sup> mg. 28<sup>2v</sup> mg. 23 62<sup>1</sup> ii 9.  
 γυμνός 58 A<sup>2v</sup> mg. 10.  
 γυναικείος 58 C<sup>1v</sup> 14.  
 γυνή 58 A<sup>2v</sup> mg. 16 C<sup>2r</sup> 18 58<sup>8v</sup> 1.  
 δαίμων 58 C<sup>2v</sup> 16.  
 δαινύειν 62<sup>2(a)</sup> ii 24.  
 δέ 58 A<sup>1r</sup> 2<sup>1v</sup> 4<sup>2r</sup> 2, 15<sup>7(a)</sup> r 2<sup>7(b)</sup> r 5<sup>9(c-d)</sup> r 3 C<sup>1r</sup> 13, mg. 11, 18, 19<sup>1v</sup> 14, mg. 15, 27, 28, 31, 33, 35, 38<sup>2r</sup> [6] mg. 18, 31, 32<sup>2v</sup> 15, 19, 21, mg. 21, 25, 26, 28, 29, 2 62<sup>1</sup> i 8<sup>2(a)</sup> i 17, ii 5 63<sup>1</sup> ii 9, 16, 23, 27, 28.  
 δεκάς 62<sup>2(a)</sup> i [5].  
 δεξιός 58 A<sup>2v</sup> 6.  
 Δερκύλος 63<sup>1</sup> ii 7.  
 δῆ 58 A<sup>2r</sup> 3 C<sup>2v</sup> mg. 25.  
 Δήλιος 58 A<sup>2r</sup> 4.  
 Δήλος 58 A<sup>2r</sup> mg. 3, 5<sup>7(a)</sup> v 1.

δηλοῦν 58 C<sup>2r</sup> mg. 29.  
 Δημήτηρ 58 A<sup>2v</sup> mg. 9.  
 διά 58 C<sup>1r</sup> 13, mg. 12, 23<sup>1v</sup> mg. 28, 30<sup>2r</sup> 18 63<sup>1</sup> ii 13.  
 διά τμήτης ἔχειν 58 C<sup>2v</sup> mg. 24.  
 διά τό with infin. 58 C<sup>1v</sup> mg. 34<sup>2r</sup> mg. 32<sup>2v</sup> mg. 16 62<sup>1</sup> i 2.  
 διαζωνόναι 58 C<sup>2v</sup> mg. 17.  
 διαλέγεσθαι 62<sup>2(a)</sup> ii 6.  
 διάφορος 58 C<sup>2v</sup> mg. 29.  
 διδόναι 58 C<sup>1v</sup> mg. 17.  
 δικάζειν 58 C<sup>2v</sup> mg. k.  
 δίκη 58 C<sup>2v</sup> mg. i.  
 Διοσκουρίδης f. of Sosibius 58 C<sup>2v</sup> mg. 23.  
 Διοφιλ[ 58 C<sup>1v</sup> mg. 29.  
 δῖς 58 C<sup>2r</sup> mg. 32.  
 διστεφής 58 C<sup>2r</sup> 9, mg. 12, 32.  
 διχ( ) 58 C<sup>1v</sup> mg. 19.  
 δοκεῖν 62<sup>1</sup> i 5.  
 δυομή 58 B<sup>2r</sup> 3.  
 δύνασθαι 58 A<sup>2v</sup> 6.  
 δύνειν 58 C<sup>1v</sup> mg. 13, 15, [38].  
 δύο 58 C<sup>2v</sup> mg. 16, 22.  
 δύσις 58 C<sup>1v</sup> mg. 37.  
 δυνατοκῆς 58 A<sup>7(b)</sup> r 3.  
 εαρινός 58 C<sup>1v</sup> mg. 38.  
 ἔγρα[ 58<sup>11r</sup> 4.  
 Ἐγκέλαδος 62<sup>1</sup> i 6.  
 ἐγώ 58 A<sup>7(b)</sup> v 1 B<sup>1r</sup> 3 C<sup>1r</sup> 9, 13<sup>1v</sup> 11, mg. 20<sup>2r</sup> 13 61<sup>1</sup> 18.  
 ἔθερα 58 A<sup>2v</sup> 16.  
 ἔθνος 58 C<sup>1r</sup> mg. 14.  
 εἰ 58 A<sup>2r</sup> mg. 11 C<sup>1v</sup> 5.  
 εἰδέναι 58 A<sup>1r</sup> 3 C<sup>2r</sup> 16, mg. 23.  
 εἶδεσθαι 58 C<sup>1v</sup> mg. 32.  
 εἶθαρ 63<sup>1</sup> ii 9.  
 εἶκειν 58 C<sup>1r</sup> 6.  
 Εἰλήθνια 58 A<sup>5r</sup> 3.  
 εἶναι 58 A<sup>2r</sup> 11<sup>2v</sup> 8 C<sup>1r</sup> mg. to right of 12, mg. 23<sup>1v</sup> 13, mg. 24<sup>2r</sup> 17, mg. 31, 33, iv<sup>2v</sup> mg. 2, 24, d 62<sup>1</sup> i 8.  
 εἰνάλιος 58 A<sup>7(b)</sup> r 4.  
 εἰς, ἐς 58 A<sup>2r</sup> 8(?) C<sup>1r</sup> mg. 20<sup>2r</sup> mg. 28<sup>2v</sup> mg. 23, 25 63<sup>1</sup> ii 17.  
 εἰς 58 A<sup>2v</sup> 7 C<sup>2r</sup> 17, mg. iv 62<sup>1</sup> i 7.  
 εἰσαίειν 58 A<sup>1v</sup> 2.

ἐκ, ἐξ 58 C<sup>1r</sup> mg. 16<sup>2v</sup> 12, 62<sup>2(a)</sup> i 22.  
 Ἐκάεργος 58 A<sup>2r</sup> 11.  
 Ἐκάλη 58 A<sup>9v</sup> 9.  
 ἐκεῖ 58 C<sup>2v</sup> mg. k.  
 ἐκείνος, κείνος 58 A<sup>2r</sup> 10 C<sup>1v</sup> 11, mg. 30.  
 ἐκπέμπειν 58 A<sup>9v</sup> 5.  
 ἐκτάδιος 58 C<sup>1v</sup> mg. 31.  
 ἐλαίη 58 A<sup>7(a)</sup> v 3.  
 ἔλαιον 58 A<sup>2v</sup> 15, mg. 17.  
 ἐλεγεία 58 C<sup>2v</sup> mg. 23.  
 Ἐλεῖθνια 58 A<sup>9(c-d)</sup> r 5.  
 Ἐλικῶν 62<sup>2(a)</sup> i 16.  
 ἔλισσεν 58 A<sup>7(a)</sup> v 4.  
 ἐμός 58 A<sup>2v</sup> 4 C<sup>2v</sup> 15 63<sup>1</sup> ii 9.  
 ἔμπαλιν 58 A<sup>1r</sup> 8.  
 ἐμφανής 58 C<sup>1v</sup> mg. 30(?).  
 ἐν, ἐν 58 A<sup>2r</sup> 5, mg. 3, 5<sup>2r</sup> 2<sup>8r</sup> 1 C<sup>1r</sup> mg. 22<sup>1v</sup> mg. 23, 29<sup>2r</sup> mg. 27, 30, vii<sup>2v</sup> 18, mg. 20 62<sup>2(a)</sup> i 15, 16, ii 5 63<sup>1</sup> ii 10, 21.  
 ἔναυλος 58 C<sup>2v</sup> 14.  
 ἐνδύτον 58 A<sup>2v</sup> 9.  
 ἐνθα 58 C<sup>2v</sup> 20.  
 ἐνιαυσίος 58 C<sup>2r</sup> 12.  
 ἐντεῦθεν 58 C<sup>1r</sup> mg. 15.  
 ἐντύνειν 58 A<sup>2r</sup> 8.  
 ἐξαπλής 58 A<sup>2r</sup> 5.  
 ἐξήκοντα 58 A<sup>9(a)</sup> r 5.  
 εὐκείναι 58 C<sup>1v</sup> mg. 28.  
 ἐπάγειν 58 C<sup>2r</sup> 7, mg. 7, [27].  
 ἐπακολουθεῖν 58 C<sup>2r</sup> mg. 28.  
 ἐπάνα 58 A<sup>1v</sup> 2.  
 ἐπεῖ 58 A<sup>2r</sup> 7<sup>2v</sup> 6 C<sup>1r</sup> mg. 3<sup>1v</sup> mg. 27.  
 ἐπέρχεσθαι 58 A<sup>2v</sup> 14, mg. 14.  
 ἐπεσθαι 58 A<sup>6r</sup> 4 C<sup>1v</sup> mg. 33.  
 ἐπί 58 A<sup>2v</sup> 7 C<sup>1v</sup> mg. 25<sup>2r</sup> 14, mg. 16, 18, 30 61<sup>1</sup> ii 4 62<sup>1</sup> ii 11 63<sup>1</sup> ii 12.  
 ἐπιγράφειν 58 C<sup>1v</sup> mg. 29.  
 ἐπιδηθ( ) 58 C<sup>2r</sup> mg. vii.  
 ἐπιδημεῖν 58 A<sup>2r</sup> 13.  
 ἐπέναι 62<sup>1</sup> ii 10.  
 Ἐπιεφέριος 58 C<sup>1r</sup> mg. 23.  
 ἐπικείσθαι 62<sup>1</sup> i [6].  
 ἐπιλαμβάνειν 58 A<sup>9v</sup> 8.  
 ἐπινεύειν 58 A<sup>2r</sup> 4<sup>3(a)</sup> v 2.  
 ἐπίνκος 58 C<sup>2r</sup> mg. 28.  
 ἐπιπορπίς 58 A<sup>2v</sup> 9.  
 ἐπιπρο. [ 58 C<sup>1r</sup> mg. 21.  
 ἐπιτάφιος 58 C<sup>2r</sup> mg. 20.

ἐπιτιθέναι 63<sup>1</sup> ii 22, 29.  
 ἐπιχλευάζειν 63<sup>1</sup> ii 19.  
 ἐπιφάθειν 58 C<sup>1v</sup> mg. 32.  
 ἔπος 58 C<sup>1v</sup> mg. 16.  
 ἐπόπιος 58 A<sup>1r</sup> 7.  
 ἐργασία 58 C<sup>1r</sup> mg. 15.  
 ἔρεσθαι 63<sup>1</sup> ii 10.  
 ἐρίζειν 58 A<sup>2v</sup> 2.  
 ἔρνος 58 A<sup>7(a)</sup> v 3.  
 ἔρρειν 58 A<sup>5r</sup> 1.  
 ἔρρκειν 58 C<sup>1v</sup> 7.  
 ἔρχεσθαι 58 A<sup>8v</sup> 3 C<sup>1v</sup> mg. 7, 36<sup>2v</sup> mg. 11 61<sup>1</sup> ii 5 62<sup>1</sup> ii 11 63<sup>1</sup> ii 16.  
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 εὐ 58 A<sup>1r</sup> 3.  
 εὐβοίηθε 58 A<sup>6r</sup> 2.  
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 ἐφιστάναι 58 C<sup>1v</sup> mg. 30.  
 Ἐφύρα 58 C<sup>2v</sup> 12, mg. 26.  
 ἔχειν 58 A<sup>1v</sup> 7<sup>2r</sup> 13, mg. 8, 9<sup>8v</sup> 1<sup>9(a)</sup> r 3 C<sup>1r</sup> mg. 22<sup>1v</sup> mg. 23<sup>2v</sup> 19, mg. 24, 28 62<sup>2(a)</sup> i 22 63<sup>1</sup> ii 12.  
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 Ἡφαιστος 58 A<sup>1r</sup> 1.  
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 Θαύμας 58 A<sup>7(a)</sup> r 1.  
 θέαινα 58 A<sup>3(a)</sup> v 3.  
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 θῖς 58 A<sup>8v</sup> 1.  
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 ἰνα 58 C<sup>2r</sup> mg. 10, 29<sup>2v</sup> 20.  
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mg. 27.  
\**Ἰσθμιόνικος* 58 C<sup>2</sup> r mg. 6.  
\**Ἰσθμός* 58 C<sup>2</sup> v [18] mg. 22<sup>2</sup> r  
mg. 27.  
*ἰσθάναι* 58 A<sup>2</sup> r 15.  
*ἰστορία* 63<sup>1</sup> ii 6.  
*ἰσχευ* 58 B<sup>1</sup> v 2.  
*ἰσως* 58 C<sup>1</sup> r mg. 15.  
*ἰχθος* 58 A<sup>2</sup> r 12.  
  
*καθά* 58 C<sup>1</sup> v mg. 29.  
*καί* 58 A<sup>1</sup> r 5<sup>1</sup> v 6<sup>2</sup> r 8, 11  
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37<sup>2</sup> r 9, 12, 19, mg. 11, 15, 27,  
28, 29, 31, 32, 34<sup>2</sup> v 6, 9, mg.  
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*κακός* 58 C<sup>1</sup> r 7, mg. 7.  
*καλάμη* 58 A<sup>2</sup> v 2.  
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*Καμάρινα* 58<sup>9</sup> r 1.  
*κανόνιον* 58 C<sup>1</sup> v mg. 36.  
*Καρχηδόνιος* 58 C<sup>2</sup> r mg. 31.  
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*κατά* 58 A<sup>2</sup> v 5 C<sup>1</sup> r mg. 2  
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*κατοχεύς* 58 A<sup>2</sup> r 6.  
*κατώτερος* 58 A<sup>9</sup> (c-d) r 4.  
*κε* 58 A<sup>2</sup> v 12 C<sup>2</sup> r mg. 29.  
*Κεγχρέα* 58 C<sup>2</sup> v mg. 20.  
*κείρειν* 58 A<sup>2</sup> r 14.  
*κείσθαι* 58 C<sup>1</sup> v mg. 29, 31(?).  
*Κελός* 58 A<sup>6</sup> v 5.  
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*κεφαλή* 58 A<sup>9</sup> (b) r 2 C<sup>1</sup> v mg. 25  
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*κίθαρις* 58 A<sup>2</sup> r 12.  
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*κλέειν* 58 A<sup>2</sup> r mg. 19(?).  
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*κοινή* 58 C<sup>1</sup> v mg. 36.  
*κόλπος* 58 C<sup>1</sup> r mg. 20.  
*κόμη* 58 A<sup>2</sup> v 15 C<sup>1</sup> r 9.  
*Κόρινθος* 58 C<sup>2</sup> r mg. 27<sup>2</sup> v mg.  
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*λαγωβολία* 58 A<sup>3</sup> (a) r 1.  
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*Λέχαιον* 58 A<sup>7</sup> (b) v 4 C<sup>2</sup> v 19,  
mg. 19, h.  
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*ληθαῖος* 58 A<sup>7</sup> (a) r 3.  
*Λήμνος* 58 C<sup>2</sup> r mg. 34.

*Λιβύη* 58 C<sup>2</sup> r mg. 9.  
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*λιτός* 58 A<sup>2</sup> r 10, 11, mg. 7  
C<sup>2</sup> r 17. -τά 58 C<sup>1</sup> v 14,  
mg. 38.  
*λογογράφος* 58 C<sup>2</sup> v mg. 24.  
*Λοκρίς* 58 C<sup>1</sup> r 12, mg. 23.  
*Λοκοροί* \**Ἐπιζεφύριοι* 58 C<sup>1</sup> r  
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*λούεσθαι* 58 C<sup>2</sup> r mg. 26.  
*Λύκτιος* 58 A<sup>2</sup> v 10.  
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*μάκαρ* 58 A<sup>2</sup> v 2.  
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*Μέμνων* 58 C<sup>1</sup> r 10, mg. 17, 18, 19.  
*μέν* 58 A<sup>1</sup> v 3<sup>2</sup> v 13<sup>6</sup> v 4  
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*μέσφα* 58 A<sup>9</sup> (c-d) r 2.  
*μετά* 58 B<sup>2</sup> r 3 C<sup>1</sup> v mg. 34,  
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*μήτηρ* 58 C<sup>1</sup> r 3, mg. 1.  
*μιν* 58 C<sup>1</sup> r mg. 21.  
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*μολπή* 58 A<sup>2</sup> r 8.  
*μόνος* 58 A<sup>2</sup> v 7 C<sup>2</sup> r mg. v.  
*μόνον* 58 A<sup>5</sup> r 3 C<sup>2</sup> r mg. 30.  
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*Μουσηγέτης* 62<sup>2(a)</sup> i 9.  
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*Μυριναῖος* 58 C<sup>2</sup> r [11], mg. 32,  
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*μύρμηξ* 58 C<sup>2</sup> v 22(?).  
*μύρον* 58 C<sup>1</sup> v 14.  
  
*ναίειν* 58 C<sup>2</sup> r 9.  
*Νεῖλος* 58 C<sup>2</sup> r [12].  
*Νέμεα* 58 C<sup>2</sup> r mg. 19, 28.  
*Νεμεακός* 58 C<sup>2</sup> r mg. 29. -κόν  
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*νέος*, 58 A<sup>2</sup> r 8<sup>2</sup> v 13.  
*νεότητος* 58 C<sup>1</sup> r 9.  
*νεοστί* 58 C<sup>2</sup> v mg. 9.  
*νήσος* 58 A<sup>3</sup> (b) v 2.  
*νικάν* 58 C<sup>2</sup> r mg. 26, 32<sup>2</sup> v  
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*νίκη* 58 C<sup>2</sup> v mg. 23(?).  
*νόμισμα* 58 C<sup>1</sup> v mg. 16.  
*νόν*, *νύ* 58 A<sup>6</sup> v 3.  
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*ξυνός* 58 A<sup>6</sup> v 3.  
  
*ζ* (dem.) 58 A<sup>1</sup> r 5 C<sup>1</sup> r mg. 18  
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*ζεβελικός* 58 C<sup>1</sup> r mg. 16.  
*ζεε* 58 C<sup>1</sup> v 11, mg. 20<sup>2</sup> r 15, 17,  
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*ζεεύειν* 58 C<sup>2</sup> r 16.  
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7(a) r 3 C<sup>1</sup> v mg. 33.  
*οἰκεῖν* 58 C<sup>2</sup> r mg. 30.  
*οἶκος* 58 A<sup>9</sup> v 9.  
*οἶμος* 58 A<sup>1</sup> r 3.  
*οἶος*, -ον 58 A<sup>2</sup> r 1, 2. -a 58  
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*ὄπου* 58 A<sup>6</sup> v 1.  
*ὄππότε* 58 A<sup>6</sup> v 4.  
*ὄραν* 58 A<sup>2</sup> r 4, 10, 11. *ἰδε* 58 C  
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*ὄριζεν* 58 C<sup>2</sup> r mg. 31.  
*ὄρκιος* 58 C<sup>2</sup> v 17.  
*ὄρος* 58 A<sup>3</sup> (a) r 2 C<sup>1</sup> r 5.  
*ὄς* (rel.) 58 A<sup>1</sup> r 7<sup>2</sup> r 10 C<sup>1</sup> r  
mg. 14<sup>1</sup> v 13, mg. 17<sup>2</sup> r 16,  
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*ὄσιη* 58 B<sup>1</sup> v 3.  
*ὄσος* 58 C<sup>1</sup> v 11, mg. 24.  
*ὄστις*, *ὄστις* 58 A<sup>2</sup> r 9<sup>2</sup> v 4<sup>9</sup> (c-d)  
r 5 C<sup>2</sup> v mg. 7, 26.  
*ὄτε* 58 A<sup>7</sup> (a) r 3 C<sup>1</sup> r 5<sup>1</sup> v 13.  
*ὄτι* 58 A<sup>2</sup> v 5 C<sup>1</sup> v mg. 23.  
*οὐ*, *οὐκ*, *οὐχ* 58 A<sup>1</sup> v 7<sup>2</sup> r 9  
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*οὐδέ* 58 A<sup>2</sup> v 7<sup>7</sup> (b) v 2 C<sup>2</sup> r 16,  
mg. 22, 24.  
*οὐδέεις* 58 A<sup>1</sup> r 4<sup>7</sup> (b) r 5.  
*οὐδέποτε* 58 A<sup>7</sup> (a) r 2.  
*οὐκέτι* 58 A<sup>2</sup> r 16<sup>7</sup> (b) v 6 C<sup>1</sup> v 12.  
*οὐν* 58 C<sup>2</sup> r mg. 10, 34<sup>2</sup> v 13,  
mg. 22 58<sup>7</sup> mg. 1.  
*οὐποτε* 58 A<sup>2</sup> r 11<sup>2</sup> v 13.  
*οὐράνιος* 58 C<sup>1</sup> v mg. 32.  
*οὐρανός* 58 C<sup>1</sup> v mg. 23.  
*Οὐρανός* 58 C<sup>1</sup> v mg. [35].  
*οὐτε* 58 C<sup>1</sup> v mg. 32.  
*οὐτις* 58 C<sup>1</sup> v 7.  
*οὗτος* 58 A<sup>2</sup> r 10 C<sup>1</sup> r mg. 23  
1<sup>v</sup> mg. 35<sup>2</sup> r mg. v, vii  
2<sup>v</sup> mg. 28, f 61<sup>1</sup> ii 4 63<sup>1</sup>  
ii 13, 19.  
*οὕτως* 58 C<sup>1</sup> v mg. 27(?), 29.  
*ὄφρα* 58 C<sup>2</sup> r mg. 29.  
*ὄχος* 58 A<sup>4</sup> v 3.  
*ὄψιγνος* 58 A<sup>6</sup> v 6.  
  
*παιδνός* 58 A<sup>1</sup> v 5.  
*παῖς* 58 A<sup>2</sup> r 13<sup>3</sup> (b) r 3 C<sup>2</sup> r [10],  
[19], mg. 14.  
*πάλη* 63<sup>1</sup> ii 9, 28.  
*πάμπαν* 58 A<sup>1</sup> v 8.  
*πανήγυρις* 58 C<sup>2</sup> r 15.  
*πανθω[ ]* 62<sup>2(a)</sup> ii 25.  
*παρά* 58 C<sup>1</sup> r mg. 14<sup>2</sup> r 10,  
mg. 13 63<sup>1</sup> ii 7.  
*παραθεῖν* 58 C<sup>2</sup> v 21, mg. i.  
*παρανομω[ ]* 58<sup>11</sup> v 3.  
*παρατυγχάνειν* 63<sup>1</sup> ii 4(?).

*παραχωρεῖν* 58 A<sup>1</sup> v [7] interl.  
*παρεῖα* 58 A<sup>2</sup> v 14.  
*παρθένιος* 58 C<sup>1</sup> v 13.  
*παρθένος* 58<sup>12</sup> v [3] 62<sup>2(a)</sup> i [25],  
[28]<sup>2</sup> (b) 7(?).  
*Παρθένος* 58 C<sup>1</sup> v mg. 32.  
*πάς* 58 A<sup>1</sup> v 5<sup>2</sup> r 9<sup>3</sup> (b) r 3  
C<sup>1</sup> v mg. 30(?) 63<sup>1</sup> iii 25.  
*πασσυδία* 58 A<sup>5</sup> v 2.  
*πέδιλον* 58 A<sup>2</sup> v 11.  
*πέδον* 58 A<sup>2</sup> v 15.  
*πέζος* 58 C<sup>2</sup> r 19.  
*πέθειν* 63<sup>1</sup> iii 12.  
*Πειρήνη* 58 C<sup>2</sup> r mg. 27.  
*Πελοποννήσος* 58 C<sup>2</sup> v 18.  
*πέμπειν* 58 C<sup>1</sup> r mg. 21 63<sup>1</sup>  
iii 22.  
*περ* 58 A<sup>1</sup> v 6.  
*περί* 58 C<sup>2</sup> v 15.  
*περιγηγής* 58 A<sup>6</sup> r 3.  
*περιοδικός* 58 C<sup>2</sup> r 15 interl.  
(f.l. παροδ.), mg. 21.  
*περισκυθίζειν* 58 C<sup>1</sup> r mg. 15.  
*περιτέμνειν* 58 C<sup>1</sup> r mg. 15.  
*Περμησός* 62<sup>2(a)</sup> i 20.  
*πεύθεσθαι* 62<sup>1</sup> ii 16.  
*Πηγαῖς* 62<sup>2(a)</sup> i 17(?).  
*πηγή* 62<sup>2(a)</sup> i [23].  
*πηγός* 62<sup>2(a)</sup> ii 12.  
*πίνειν* 58 C<sup>1</sup> v 13, mg. 38.  
*πίτυς* 58 C<sup>2</sup> v 11(?).  
*πλαγκτός* 58 A<sup>7</sup> (b) v 6.  
*Πλειάδες* 58 C<sup>1</sup> v mg. 28.  
*πλέως* 58 A<sup>9</sup> (a) r 2.  
*πλήσσειν* 58 A<sup>1</sup> v 1.  
*πλόκαμος* 58 C<sup>1</sup> r [5], 1<sup>v</sup> mg.  
22.  
*Πλόκαμος* 58 C<sup>1</sup> v mg. 28, 34,  
37.  
*πνοή* (-οι-) 58 C<sup>1</sup> r 13.  
*πνοῦς* 58 C<sup>1</sup> r mg. 13.  
*ποθεῖν* 58 C<sup>1</sup> r 9.  
*ποιητ( )* 58<sup>12</sup> v 6.  
*ποιητικός* 58 C<sup>2</sup> v mg. 25.  
*ποικίλος* 58 C<sup>1</sup> r mg. 10.  
*πόλις* 58 A<sup>1</sup> r 7<sup>9</sup> (c-d) r 2 C  
2<sup>r</sup> mg. 31 63<sup>1</sup> ii 1. *πόλις*  
58 C<sup>2</sup> r 14.  
*πολυκτέανος* 58 A<sup>2</sup> v 12.  
*πολύς*, *πουλός* 58 C<sup>1</sup> v 13, mg.  
31, 38<sup>2</sup> r 16.  
*πολύχρυσος* 58 A<sup>2</sup> v 11.  
*πορεύειν* 58 A<sup>4</sup> r 7.  
*πόρρω* 58 C<sup>2</sup> r mg. 30.

Ποσειδάων 58 A<sup>7(b)</sup> v 4.  
 ποταμός 58 C<sup>2 r</sup> mg. 9. 62<sup>2(a)</sup>  
 i 21.  
 ποτε, κοτε 58 A<sup>8 v</sup> 3. 8 r 2.  
 ποτί 58 A<sup>9(c-d)</sup> r 3.  
 που 58 A<sup>2 r</sup> 3.  
 πούς 58 C<sup>1 v</sup> mg. 27. 2 v 18, 20  
 61<sup>1</sup> ii 3.  
 πρό 61<sup>1</sup> ii 3.  
 Προκ[...]. 58 C<sup>1 v</sup> mg. 29.  
 πρόκατε 58 C<sup>1 r</sup> 10, mg. 9, 17.  
 προλέγειν 58 C<sup>2 r</sup> mg. 26. 62<sup>2(a)</sup>  
 i 23.  
 πρόσ 58 C<sup>2 v</sup> mg. 18.  
 προσαριθμείν 62<sup>2(a)</sup> i 11.  
 προσηλοῦν 63<sup>1</sup> ii 27.  
 πρόσθε 58 C<sup>1 v</sup> mg. 7, 36.  
 προσλα- 58 C<sup>2 v</sup> mg. l.  
 πρόσωπον 58<sup>11 v</sup> 4.  
 προτερηγενής 58 A<sup>1 v</sup> 6.  
 πρυτανήμιον 58 A<sup>9(a)</sup> r 4. 9(c-d) r 2.  
 πρώτος 58 C<sup>1 r</sup> 8, mg. 14.  
 πτερόν 58 C<sup>1 r</sup> 11.  
 Πτολεμαῖος 58 C<sup>2 v</sup> mg. 24  
 58<sup>12 r</sup> 5.  
 ποτλεθρον 58 A<sup>1 r</sup> 6.  
 Πυθιά 61<sup>1</sup> i 7.  
 Πυθών 58 A<sup>2 v</sup> 12.  
 πυκνός 58 C<sup>1 v</sup> mg. 29.  
 πύλη 58 A<sup>2 r</sup> 6 interl.  
 πυνθάνεσθαι 58 C<sup>2 r</sup> 8. 62<sup>1</sup> ii 15.  
 πω, οὐ πω 58 C<sup>2 r</sup> 14.

ρά 58 C<sup>1 r</sup> mg. 18.  
 ράδιος 58 A<sup>2 v</sup> mg. 4.  
 ρέα 58 A<sup>2 v</sup> 8.  
 ρεῖν 58 A<sup>7(a)</sup> v 2.  
 σέλιων 58 C<sup>2 r</sup> 6. 2 v mg. 27.  
 σελινοφόρος 58 C<sup>2 v</sup> 12, mg. 26.  
 σημαίνειν 62<sup>2(a)</sup> i 9.  
 σημερινός 58 C<sup>2 v</sup> 15.  
 σιδηρός 58 C<sup>1 r</sup> mg. 6, 15, 16.  
 Σικελία 62<sup>1</sup> i 2, 8, [10].  
 Σισυφίδης 58 C<sup>2 v</sup> 17.  
 σιωπηλός 58 A<sup>2 r</sup> 12.  
 σκόρδον 63<sup>1</sup> ii 21.  
 Σκύθης 58 C<sup>1 r</sup> mg. 15(?).  
 Σκυθία (or -ικός) 58 C<sup>1 r</sup> mg. 14.  
 σκύλαξ 58 A<sup>4 r</sup> 6.  
 σπένδειν 58 C<sup>2 v</sup> 10, mg. 5.  
 σπέρχειν 58 A<sup>5 v</sup> 1.  
 σπονδή 58 C<sup>2 v</sup> mg. g.  
 σταγών 58 A<sup>2 v</sup> mg. 18.

στάδιον 58 C<sup>2 v</sup> mg. 22.  
 στάζειν 58 A<sup>2 v</sup> mg. 17(?).  
 στείνος 58 C<sup>2 v</sup> 17, mg. [21].  
 στέφανος 58 C<sup>2 v</sup> mg. 27. 63<sup>1</sup>  
 ii 19, 25.  
 στέφειν 58 C<sup>2 v</sup> mg. 27. 63<sup>1</sup> ii 18.  
 σύ 58 C<sup>1 r</sup> [3].  
 συλᾶν 63<sup>1</sup> ii 16.  
 συλληπτικός 62<sup>2(b)</sup> 9.  
 συμφυ[...]. 58 C<sup>1 v</sup> mg. 26.  
 συναριθμείν 62<sup>2(a)</sup> i [6].  
 σύνδεσμος 58 C<sup>2 v</sup> mg. 25.  
 συνιδρύειν 62<sup>2(a)</sup> i 14.  
 σφε 58 A<sup>1 r</sup> 5.  
 σφυρόν 58 C<sup>2 r</sup> 18.  
 σχῆμα 58 C<sup>1 v</sup> mg. 28.  
 Σωσίβιος 58 C<sup>2 r</sup> 8, mg. 29, 32  
 2 v mg. 8, 26.  
 — s. of Dioscorides 58 C<sup>2 v</sup>  
 mg. 23, 24.

τε 58 A<sup>1 r</sup> 8. 2 r 5, 8, 14. 2 v 9, 10  
 C<sup>2 r</sup> 10. 2 v mg. 18.  
 τείνειν 58 A<sup>9(c-d)</sup> r 5.  
 τεκμαίρειν 58 A<sup>2 v</sup> 12.  
 τεῖχος 58 A<sup>2 r</sup> 15.  
 τεκμαίρειν 58 A<sup>2 v</sup> 12.  
 τέκος 58 C<sup>2 v</sup> 7.  
 τελείν 58 A<sup>2 r</sup> 14, mg. 11.  
 τ[ελεσφορ-?] 58 A<sup>9(c-d)</sup> r 3.  
 τεός 58 A<sup>1 r</sup> 5.  
 τεσσε[ρ] 61<sup>2</sup> (?).  
 τεύχος 58 A<sup>1 v</sup> 1.  
 τῆ 58 C<sup>2 v</sup> 19.  
 Τηθύς 58 C<sup>1 v</sup> 6(?).  
 τιθέναι 58 C<sup>1 r</sup> mg. 20. 2 r mg.  
 17. 63<sup>1</sup> ii 26.  
 Τιθωνός 58 C<sup>1 r</sup> mg. 19.  
 τίκτειν 58 A<sup>7(b)</sup> r 2, 4. C<sup>1 r</sup> mg.  
 18, 19.  
 τιμᾶν 58 A<sup>2 v</sup> 6. 62<sup>2(a)</sup> i 12.  
 τιμή 58 C<sup>1 r</sup> mg. 2. 2 v mg. 24  
 62<sup>2(a)</sup> i 13.  
 τίνειν 58 C<sup>2 r</sup> 13.  
 τις 58 A<sup>8 v</sup> 3. 7(b) v 2. C<sup>2 r</sup> 14,  
 mg. 29.  
 τίς 58 A<sup>2 v</sup> 8, mg. 4. B<sup>1 r</sup> 3  
 C<sup>1 r</sup> 5. 2 v mg. 5(?). 58<sup>11 r</sup> 4(?).  
 62<sup>2(a)</sup> ii 27.  
 Τιτήνες 58 A<sup>8 v</sup> 6.  
 τοι 58 A<sup>1 v</sup> 4. 8 v 2.  
 τόξον 58 A<sup>2 v</sup> mg. 8.  
 τόπος 58 C<sup>2 v</sup> mg. f. 62<sup>2(a)</sup>  
 i 5.  
 τοσσόδε 58 C<sup>1 v</sup> 11, mg. 21.

τοσοθτος 58 A<sup>2 v</sup> mg. 5. C<sup>1 v</sup>  
 mg. 22.  
 τρεῖς 61<sup>1</sup> ii 4. 62<sup>1</sup> i 3. 63<sup>1</sup> ii 29.  
 τρέπειν 58 C<sup>1 r</sup> mg. 22(?).  
 τρέφειν 58 C<sup>2 r</sup> 13 (θρεπτός).  
 τρεχε[...]. 58 B<sup>2 v</sup> 5.  
 τρίβειν 63<sup>1</sup> ii 21.  
 τριγμός 58 C<sup>2 v</sup> mg. 28.  
 τρίγωνος 62<sup>1</sup> i 1.  
 Τριποδιάκος 63<sup>1</sup> ii 2.  
 τρίπους 61<sup>1</sup> i mg. 6.  
 τροφός 58 C<sup>2 r</sup> mg. 33.  
 τυπός 58 C<sup>1 r</sup> 8.  
 τυποῦν 58 C<sup>1 v</sup> mg. 31.  
 τυραν[...]. 63<sup>1</sup> iii 21.  
 τῶς 63<sup>1</sup> ii 9.

ύγρός 58 C<sup>1 r</sup> 13, mg. 14.  
 ὕδροχόος 58 C<sup>2 v</sup> 6, mg. 3(?).  
 ὕδωρ 58 C<sup>2 r</sup> 12.  
 υἱός 58 C<sup>1 r</sup> mg. 17. 1 v mg. 35.  
 ὕμναιος 62<sup>2(a)</sup> ii 3(?).  
 ὕμηττός 62<sup>2(a)</sup> ii 9.  
 ὑμνείν 58 A<sup>2 v</sup> mg. 5.  
 ὑπέρ 58 A<sup>9(a)</sup> r 5.  
 ὑπερφέρειν 58 C<sup>1 r</sup> [2].  
 ὑπό 58 C<sup>1 r</sup> mg. 20. 1 v mg. 27.  
 ὑποτίθειν 58 C<sup>1 v</sup> mg. 35.  
 \*ὑποφαιένειν 58 C<sup>1 v</sup> mg. 28.  
 ὕστερον 58 A<sup>8 v</sup> 4.  
 ὑψιμέδων 62<sup>2(a)</sup> i 28.  
 Ὑψιπύλη 58 C<sup>2 r</sup> mg. 33, 34.

φαιένειν 58 A<sup>2 r</sup> 9. C<sup>1 v</sup> mg. 28.  
 φαινός 58 C<sup>1 r</sup> mg. 18.  
 φάναί 58 C<sup>1 r</sup> mg. 21. 1 v mg.  
 22, 28, 37. 2 r mg. 26, 28. 2 v  
 mg. 22, 26, 28, k. 58<sup>2 r</sup> mg.  
 1. 63<sup>1</sup> ii 9, iii 11.  
 φαρέτριη 58 A<sup>2 v</sup> 10.  
 φέρειν 58 A<sup>9(a)</sup> r 1. C<sup>1 r</sup> 13  
 1 v 11, mg. 21.  
 φεύγειν 58 A<sup>8 v</sup> 3.  
 φθονεῖν 58 A<sup>1 v</sup> 7 interl.  
 φιλεῖν 58 A<sup>7(b)</sup> v 3.  
 Φιλίππας 58 A<sup>2 v</sup> mg. 8(?).  
 φίλος 58 C<sup>2 v</sup> 7.  
 φλόξ 58 A<sup>4 v</sup> 6(?).  
 φλυαρεῖν 58 C<sup>1 v</sup> mg. 17.  
 Φοῖβος 58 A<sup>2 r</sup> 13. 2 v 7, 8, 13,  
 mg. 12.  
 φοίνιξ 58 A<sup>2 r</sup> 4, mg. 5.  
 φορεῖν 58 A<sup>8 v</sup> 2.  
 φράζειν 58 A<sup>1 v</sup> 5. C<sup>1 r</sup> 8.

φρικτός 58 B<sup>1 v</sup> 4.  
 φυλάσσειν 58 A<sup>1 r</sup> 6.  
 φυλλός 58 C<sup>2 r</sup> 5(?), mg. 1(?).  
 φυτόν 58 C<sup>1 r</sup> [7], mg. 8.

χαίρειν 58 C<sup>2 v</sup> 7(?).  
 χαλκε[...]. 58 B<sup>2 v</sup> 10.  
 Χαλκιοπή 58 A<sup>5 v</sup> 4.  
 χαλκοκοροστής 58 C<sup>1 r</sup> mg. 19.  
 Χάλυβες 58 C<sup>1 r</sup> mg. 14.  
 χάρις 58 C<sup>1 v</sup> 11, mg. 23.  
 χάσκειν 58 A<sup>2 v</sup> 1.  
 χειμερινός 58 C<sup>1 v</sup> mg. [10].  
 χεῖν 58 C<sup>1 v</sup> mg. 31.

## (d) GRAMMATICAL (2259), COMMENTARY ON A POETIC TEXT (2260)

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 Αἰσχύλος 59<sup>1</sup> ii 8.  
 Ἀλκομενής 60 i 7(?).  
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 30.  
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 χέλως 58 A<sup>2 r</sup> 16.  
 χελώνη 58 A<sup>2 r</sup> mg. 17(?).  
 χιτών 58 A<sup>2 v</sup> 9 interl.  
 Χιτώνη 58 A<sup>1 r</sup> 2.  
 χνός 58 A<sup>2 v</sup> 14. C<sup>2 v</sup> mg.  
 27.  
 χνοῦς 58 A<sup>2 v</sup> mg. 14.  
 χορός 58 A<sup>2 r</sup> 8. 2 v 5, 7.  
 χρύσειος 58 A<sup>2 v</sup> 9, 11.  
 χρυσός 58 A<sup>9(a)</sup> r 2. 9(b) r 3  
 C<sup>2 v</sup> 21, 22.  
 χρυσός 63<sup>1</sup> ii 19.  
 χώρα 58 A<sup>9 v</sup> 1(?). C<sup>2 r</sup> mg. 31.

χωρίον 58 C<sup>1 r</sup> mg. 22.  
 ψυχή 62<sup>1</sup> ii 11.

ὦ 58 A<sup>2 r</sup> 11. 7(b) r 1.  
 ἀγνώσιος 58 A<sup>5 v</sup> 3.  
 Ὠκεανή 58 A<sup>3(b)</sup> r 2.  
 Ὠκεανός 58 C<sup>1 v</sup> 3.  
 ὄμιος 58 C<sup>1 v</sup> mg. 32.  
 Ὠρίων 58 C<sup>2 v</sup> [6], mg. 3.  
 ὦς 58 A<sup>9(a)</sup> r 4. C<sup>1 r</sup> 6, mg. 14.  
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 οὐτε 60 i 8, 10.  
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## (e) ACTA ALEXANDRINORUM (2264)

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Εὐσεβ. Εὐτυχ. καὶ Π. Λικίνιος Κορνήλιος Σαλωνίνος Οὐαλεριανὸς ὁ ἐπιφαν. Καῖσαρ Σεβαστοί  
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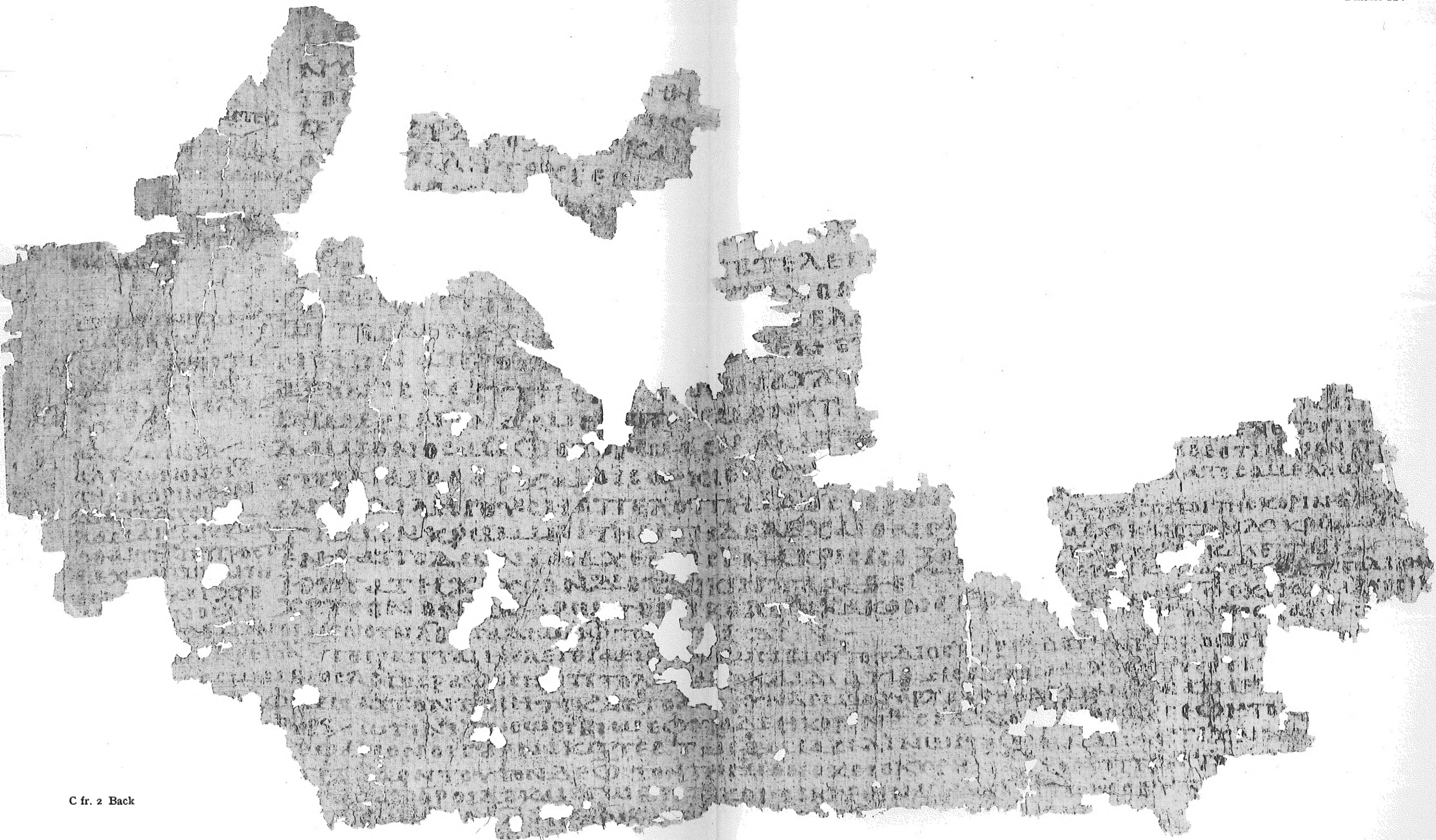
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fr. 7

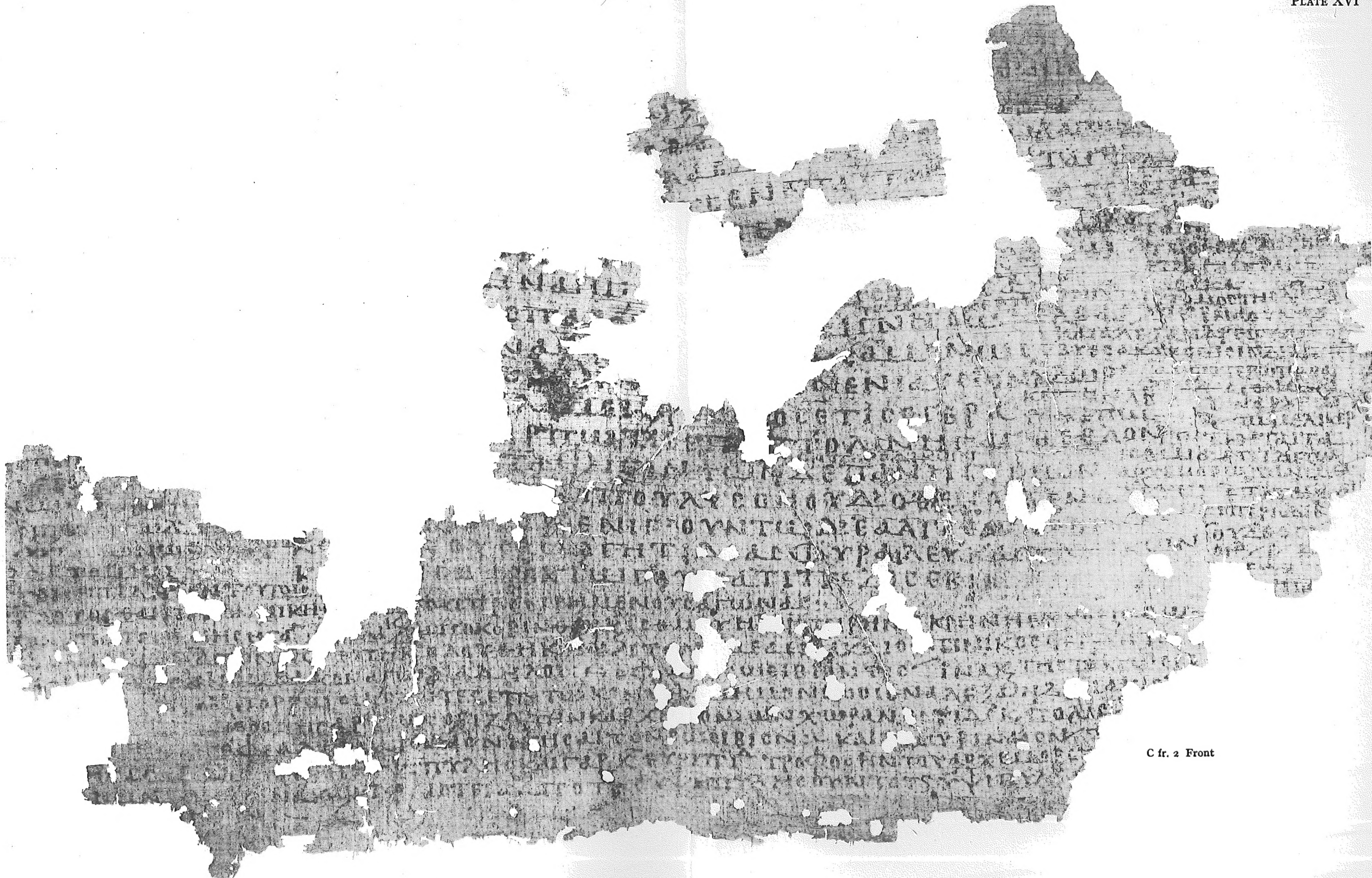
Bfr. 2

Bfr. 1

C fr. 1 Back



C fr. 2 Back



C fr. 2 Front